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"LIBERTY, HOLINESS, LOVE."

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For the Register.

LETTERS FROM THE WESTWARD.

DODGEVILLE, Wisconsin, June 20.

You see I am among the miners, having come from Galena on Friday morning. We came away in the stage at half past seven, with a clear and hot sun, and I should have enjoyed my ride outside very well, but for the perpetual, unmitigated and gratuitous profanity of my companions. The country stretches wide and undulating, all around, hardly broken, now and then, by a scanty patch of wood. As for forest, there is none and very few fences,—timber being scarce, and the trees so small, (owing to the burning over of the prairies,) that it would "take two of them to make a rail." The surface of the country is "rolling prairie"—the soil black and hard, making excellent farms above the mines, but defaced with numberless little pits or wells, dug in search for lead. The roads, or tracks, seem just like the tracks through a barn-yard—just so slippery in a rain, black, and in like manner abounding in pigs and cattle, that is, near the villages. And away over the boundless undulating expanse, go the huge teams, (or "prairie schooners") towed by six or eight lusty oxen, and containing a ton or two of lead, which perhaps will cover half the bottom. Wreaths of blue smoke curl up here and there, marking the smelting-furnaces; and the children, showing in their amusements the character of the region, are seen picking up small bits of mineral in tin pails, as they gather berries in New England; while the boys, scorning this subordinate occupation, dig pits on their own account from five to ten feet deep, and exhume the thin sheet of "float mineral" which lies near the surface.

The villages are generally mere shapeless huddles of houses—some furnished with a chimney, as this is not, some not painted, as this is—some built of logs and some of turf—having perhaps a chimney of boards, or a stone one on the outside. Each village has generally its vulgar name, sometimes whimsical and sometimes coarse, besides its authentic one. For example, the dreary array of huts on a bare desolate plain, which we passed about ten miles from Galena, is "Hazle-Green" on the map, and "Hard Scrabble" on the spot. Some very odd local names you find, especially where the population is divided, as here, into several portions.

The morning was bright, and promised heat; but it clouded over presently, and rain came on. This, added to a heavy thunder-shower in the night, made terribly muddy work, whenever we went down into the "slows" (or sloughs) among the knolls. Now and then the descents were rather hazardous—as the wheels slipped and the horses' foothold was rather treacherous on the side-hill—so we climbed down and waded. Part of the way there was a pouring and drenching rain. Covering under cloak and umbrella, and embracing within the same a bright-eyed Cornish boy, (whom I took occasion to cheek in his incipient dreaming or hankering after drink,) and defending as well as might be the carpet-bag which contained my spare raiment. I rode on, with such comfort as could be expected. Plattsville, near the mounds [or mounts] of that name, is an exception to the general appearance of the villages, having a very respectable array of brick houses and stores.

We were three hours behind our time, not reaching Mineral Point till seven. I left my bag, [which was faithfully brought on in the morning] and walked as fast as I could towards Dodgeville, nine miles distant, to economise the twilight. Some of the tracks are quite deceptive, as the "diggings" lie in every direction; but with a little inquiry I managed to keep my way, only going aside about a mile in entering the village, and spending half an hour in the search for my uncle's house. A deer once crossed my path—the only wild animal I have seen as yet.

Now I have given you a little notion of the sort of country in which my uncle has volunteered his services as missionary, I must say a word of the houses, and the way of life at home. The house we are in, [not his own,] is perhaps a fair average specimen. It has two rooms, twelve feet square each, and attics above, with no yard or shade trees about, [except some scanty ones in the rear,] no cellar beneath, no entry, no chimney or fire-place, no closet, [but a small one under the stairs,] no kitchen, no pump or well. This for a family of eight. The stove-funnel is thrust through a leaky hole in the roof, and for kitchen, an appendage has been made of rough boards, lighted only by the cracks between them. For water, there is a well at no great distance, and at thirty or forty rods, a spring which supplies fifty families. I marshall this array of negatives, to illustrate better than I could in any other way, the sacrifice of comfort and what we consider indispensable convenience, at which a missionary undertakes his labor in these new settlements. I should think the family attachment would be very strong in the wilderness, and the main compensation for the very great inconveniences; and with all the discomfort, some of the sweetest and pleasantest of home associations must spring up here. I have felt it so for myself, even in this two days' visit; and am sure I shall feel better for it all my life.

I have a list of ten classes of foreigners and as many of our own countryman, that make up these mining villages. There are Norwegians, Swedes, English, Irish, French, Dutch,—Yankees, Buckeyes, Hoosiers, Wolvereens, Bears, Badgers, &c,—a precious and worshipful array. The English are chiefly from the mines in Cornwall—a large part of the population. They are Methodists, [descendants of Wesley's hearers there I suppose] and almost all of them can preach. There are no less than fifteen licensed preachers in the cluster of houses beyond the hill, and only one sober quiet sensible man among them. The Norwegians are a quarrelsome hard race, of whom many are gone to Mexico. Most of the Americans are "Suckers" from the South, without much enterprise or morality, who have come here to grow rich fast. Some few are from the East—of course the more thrifty and intelligent portion; and I am told there is a general desire to hear what an Eastern man has to say.

The villages hereabouts are determined by the accidental discovery of a new "lead" or mineral deposit. Apparently there are no signs whatever to indicate the presence of the ore, but any person digs at random, paying a rent of one third (I believe) to the owner of the soil. Thus a man may begin with a trifling capital, and in three months be either a rich man or a beggar. Profanity, gambling, fighting and intemperance are the natural accompaniments of this hazardous and unsettled state of things; and what is suddenly got is often as quickly lost. The worst class of the population gravitates to the newest places. We visited a village yesterday not more than a year old—an illustration of this. The men whom we saw had the rough frankness and good humor that one is so glad to find in a new country. But there are some very hard characters. While my uncle was preaching here, a few months ago, an Englishman and Irishman had a fight; with such brutal ferocity, (as the bystanders would not suffer them to be parted) that when they could stand no longer, they rolled upon the ground, and scratched and tore, till one had his finger absolutely bitten off. The case will be found in one of the reports of the Presbyterian Home Missions.

It is not easy for us to appreciate the labors and sacrifices of the men and especially of the women—who make themselves freely a part of this rude population, for the sake of educating and Christianizing it. They are doing a noble work—one of which it is encouraging to see the fruits so visibly and so soon. Already, within a year of my uncle's coming, Sunday has come to be a quiet day, disturbed not even by a village church bell. The ruder forms of vice hide themselves, and the good is set more actively at work. Presently it is reputable to be in the habit of attending public worship; then an interest is apparent in education and public morals; and in short a way is opened for all good works. I am glad to have seen enough on the spot, to bear this passing testimony to the Presbyterian missions in the West. The greater personal sacrifice is necessarily on the part of the wives and daughters. If these can come into their new and hard circumstances, with a a patient and hopeful spirit, they bring into the new country what is of incalculable value; and there is no limit to the commendation and sympathy they deserve.

Among other things, we find a new standard here for the value of property. In the new village we visited, a man at that moment had his choice between renting a house for about $100, or building one equally good for the same sum—showing an income of 100 per cent. A farm of eighty acres of *choice* land, with twenty more of wood, can be bought and fenced, and a house built, [as the houses are here,] for $500. The situation may be pleasant and healthy, and there will be a never-failing spring, which will save the necessity of a well. Then in dry weather the tracks across this rolling prairie make roads almost as hard and good as ours in New England—an incalculable advantage in a new country. The air is clear and fresh, the climate very similar to ours, and the region is free from fever-and-ague, the terror of the West. Such are some of the *material* advantages of Wisconsin. The drawbacks are, the want of timber, good society and schools. All these must be the product of the next fifty years. The people look healthy and strong. The only inconvenience that I heard of, in this respect, was the prevalence of inflamed eyes—owing either to the clear sharp horizon and the wide, unrelieved stretch of prairie straining the sight, or to the vapor of arsenic and other "perilous stuff" in the smoke from the forges.

Mentioning these reminds me that the great product of the country is lead. The mineral is found at various depths, from twenty to sixty feet, in veins from an inch to eight or ten inches thick. This is more than three quarters pure metal. It is the "mineral" or "galena" and is worth at the smelting furnace two cents a pound. The "dry bone" which surrounds it contains a good deal of zinc, which they take no pains to work. I went down in a bucket to the depth of thirty-five feet, to see the process of following the vein or "lead." The galleries connecting the different shafts are very low, so that it is almost impossible to crawl in them. After being drawn out in buckets, the mineral is taken to the smelting-furnace, [which is built of stone, of the simplest possible construction,] and there broken into bits, screened, and melted down—cast in thick bars or "pigs," and sent to market. The mining region is about seventy miles square; and it is supposed that its riches have only begun to be developed. Arrow-heads and other Indian tokens are turned up perpetually. I have several of such things, along with my specimens of lead and copper ore.

As this region is a little off the usual route, and has some personal interest to us, I have told you about it a little more particularly than I should otherwise, especially as I happen to see more of it than any other part of the interior. Everything is quite new to me. I have not mentioned yet the novel experince of preaching in a very plain Methodist chapel to a small Presbyterian congregation—or the service afterwards in the school-house. I need not particularize the architecture of these two structures. There was not a sign of paint, within or without; and the customary pitfalls were numerous before the door. Certainly I never was so forcibly taught, as in contrasting my experience today with some previous ones, how entirely the genuine interest of a religious service depends on the human heart and soul taking part in it, not on the architecture and upholstery that serve to decorate it. The scattered audiences on the hard bare benches, and especially the subdued and gentle expression of the female faces, reminding one of the loneliness and hardship those women must have undergone, gave a character to the occasion, that made it quite as impressive to myself, as any that I have attended. It was pleasant to think of the "unity of the spirit," in the diversity of circumstance and belief.

I admire the free way of dealing with distance that I find here. Yesterday my uncle took me over to the next village, eighteen miles, with no more circumstance than we should have in going a mile or two to our next village; and this week having business in that direction, he gives me a "lift" of a hundred and thirty miles towards Chicago. So tomorrow morning we set out for a drive across Wisconsin, in his little open waggon. J. H. A.

SWEDENBORG.

[From Mr Morell's History of Speculative Philosophy of Europe in the Nineteenth Century.]

"But the most wide-spread school of religious mysticism, which arose during the eighteenth century, was that of Emanuel Swedenborg. To give anything approaching to an *adequate* view of the Swedenborgian philosphy, we feel to be a matter of great difficulty, and indeed in a brief compass almost impossible. The difficulty of the case arises partly from the amazing fertility of his writings, partly from the frequent obscurity, with which his thoughts are expressed, and partly from the differences of opinion upon many important points, which exist amongst his followers.

Although, according to his own testimony, he was accustomed from a child to think much upon spiritual things, yet his earlier manhood seemed to be altogether engrossed in scientific pursuits. The results of these studies exist to the present day in the form of volumes and tracts, which travel over almost the whole surface of natural history and science, and in which it is only justice to say, are found, more or less obscurely, many of the germs of recent and brilliant discoveries.

It was in the 'Prodromus,' a brief treatise upon 'The Infinite and the Soul,' that the philosophical and theological thinking of Swedenborg began; I say philosophical *and* theological, because it was his firm conviction from the first, that revelation and philosophy were fundamentally identical, that all religion was to be made scientific, and all science to be made religious.

The first question which suggests itself with reference to the Swedenborgian philosophy is this: What is the method it proposes, by which truth is to be attained? Some philosophers had attempted to *deduce* all truth from *a priori* principles;—others had attempted to ascend by an *inductive* process from the particular to the general; what is the methodology that Swedenborg adopted? To answer this question accurately, we should premise, that he set out upon no fixed metaphysical principles whatever; he went to work as a solitary and independent observer, to find truth, and the method to be pursued formed itself as he proceeded. As any unphilosophical thinker would naturally do, he began his career by a wide observation of facts; his system therefore was cradled in simple inductive processes; it was analytic; or, if we may use a word implying authority, it was Baconian. Few perhaps, who have only listened to vague rumors respecting this philosophy, would imagine that it commenced in a collection of facts far greater, than those of which the father of experimental science himself had any conception.

After passing successively through the region of mechanics, with the corresponding properties of matter; after traversing the province of chemistry, throwing light upon the action of imponderable agents, and suggesting the germ of the atomic theory, by pointing out the geometrical relations existing between the ultimate atoms, Swedenborg comes at length to the animal kingdom. Here the course of his research begins to gain point and pregnancy. The human body may be regarded as that, in which all the operations of nature are concentrated and perfected. Here, therefore, is a microcosm—a perfect representation of all being—an image of the whole creation; here, consequently a theatre, upon which philosophy may achieve its noblest conquests. In this department then, we begin to see more clearly some of the scientific formulas or methods, which, evolved, as he tells us, by intense thought and patient observation, are potent to cast light upon the nature and uses of all things around us. First of all, there is the *Doctrine of Forms.* Nature, he considered, is purely mechanical in all her movements; hence every higher region in which she appears, from the mineral to the man, is represented by *movement in a particular form.* All the movements of the mineral kingdom are angular, as seen in the crystal; the next form is the circular, as seen in the bodily organization, in the circulation of the blood, &c.; the highest form is the *spiral*, the type of *Spirit* itself.

In developing the physiology of the human body, another philosophical principle comes clearly into use, namely, the *Doctrine of Series.* Anxious to know the real structure of the various organs of the human frame, Swedenborg conceived that the doctrine of monads, and of ultimate atoms would only bring him to a dark, unintelligible point in which all form or organization ceased; and that the notion of the infinite divisibility of matter would lead to a nonentity, from which nothing could be drawn. Every organ, then, he conceived must be made up of perfect atomistic organs. Each one of which expresses the thing itself far more completely than the whole; just as society is made up of individual men, and each man is the most perfect pattern of humanity. Every thing in nature therefore consists of a series of perfectly organized atoms, the lungs, as for example, of innumerable microscopic lungs, the heart, of numerous smallest hearts, and so forth with all the other organs.

Having gone through the regions of physiology, Swedenborg came to the confines of the province of Spirit itself. Often, he tells us, had he searched for some light upon the nature of the soul, but as often had been disappointed, until at length he got upon the right track, and entered the secret chamber. To gaze upon the soul by the senses was manifestly impossible, but was it not possible to reason up from the material to the immaterial, and from the facts of the one to see into the nature of the other. The validity of such a process was grounded upon the *Doctrine of Degrees*, a doctrine he says, which is necessary 'to enable us to follow in the steps of nature; since to attempt without it to approach and visit her in her sublime abode would be to attempt to climb Heaven by the tower of Babel; for the highest step must be approached by the intermediate. The doctrine of degrees accordingly is that which teaches us that there is a relation, a parallelism between all things in nature, fom the lowest sphere in which it exists, to the highest. Thus, the brain contains *potentially*, the whole body, and what is essentially true of the body, is true of it. Again, the animal spirits which flow through the nerves, in a higher and more ethereal sphere, perfectly represent the more gross and obdurate human organization. So also, the soul itself, in a still higher region, must be a perfect type or rather co-ordinate archetype of the body. Accordingly, all nature by these degrees ascends from the lowest to the highest, and descends from the highest to the lowest, so that by the aid of this philosophical formula we can study the spiritual world by means of the knowledge we possess of the material.

Even in the spirit itself there are *degrees.* The lowest is that which is only cognizant of sensations, the next above this is the *animus*, whose office is to imagine and desire; thirdly, there is the *mind*, which understands and wills; and lastly, there is the *soul*, whose office is to represent the universe, and have intuition of ends. Such is man so far as the *form* of his being is concerned, but where is the *life* which is to animate him? The body is dead matter, but it is vivified by the animal spirits and other unponderable agents; these agents again are vivified by the *soul*, but whence the life of the soul? *It is the Love of God.* God, according to Swedenborg, is *perfect man.* The essence and form of God are respectively, perfect love, and perfect wisdom; the former is represented in the human will, the latter, in the human understanding. Having thus traced the philosophy of Swedenborg to its highest point, we may look back for a moment upon his whole method of procedure. Evidently it is the inductive and synthetic method combined. Commencing by observation, his mind siezed upon certain high philosophical axioms, and from them reasoned downwards to the nature and uses of particular objects. Perhaps it is the only attempt the world has seen, (with exception of the unsuccessful effort of Compte,) at rising upwards to purely philosophical ideas from positive and concrete facts.

Having attained thus to the highest region of philosophy, Swedenborg enters the world of *theological* truth. For, gazing upon the spiritual world, he conceives we have purely spiritual senses and a spiritual understanding. To most men the spiritual world is closed because absorbed in the lower or sensual life; they have no intuition of it. To many, moreover, who *do* obtain spiritual intuitions, there exists not an enlightened spiritual understanding, to *interpret* what the inward eye beholds. Spiritual or theological truth only becomes clear, where both these requisites unite; where the purely moralized or unsensualized soul gazes upon the higher world and where the spiritual understanding can comprehend what is seen.

Wrapt in his own deep reveries, he could not resist the idea that God, by a special act of his providence, had brought the scenery of the spiritual world, and the relations of spiritual truth before his own mental vision, and within the sphere of intellection. With a mind fraught with long study upon nature and her works, with a soul habituated to deep meditation upon spiritual things, with a vivid imagination that could trace the analogies of higher truth in the dark windings of material forms, with a moral nature purified to virtue, and an exquisite sensibility of the whole system, he lost himself in the visions of his own inmost soul. Sometimes he seemed transported out of the body, then anon he would wake up to the world around him; sometimes he pursued his high imaginings unconscious of the lapse of time, and then he wrote down that he had seen a vision of angels. And thus the high truth, that man when his nature is elevated can converse with the spiritual world through the medium of religious faith, becomes transformed into a special revelation, that was to usher in the purified church, and the latter day glory. Swedenborg was assuredly a great intellectual phenomenon. Seldom, perhaps never, have so many systems concentrated in a single mind. He began a simple observer, a Baconian analyst, from that he raised himself to the region of rational and ideal truth; and ended a mystic, the favored channel of a new dispensation to mankind. In him Sensationalism, Idealism, Mysticism were united. The only phase through which he never passed was that of Skepticism, and had he been fortunate enough to complete the cycle, had a tinge of wholesome skepticism curbed his credulity, we might have had a great philosopher, and an active christian reformer, unmarred by the enthusiasm that dared to claim the title and the honors of a divine and apostolic messenger."

INFLUENCE OF FAITH ON THE INTELLECT AND THE AFFECTIONS.

Never yet did there exist a full faith in the Divine Word, [by whom light as well as immortality was brought into the world,] which did not expand the intellect while it purified the heart,—which did not multiply the aims and objects of the understanding, while it fixed and simplified those of the desires and passions.

[Coleridge.

DIFFICULTY OF REFLECTION.

Examine the journals of our zealous missionaries, I will not say among the Hottentots or Esquimaux, but in the highly civilized, though fearfully uncultivated inhabitants of ancient India. How often, and how feelingly, do they describe the difficulty of rendering the simplest chain of thought intelligible to the ordinary natives, the rapid exhaustion of their whole power of attention, and with what distressful effort it is exerted while it lasts! Yet it is among these that the hideous practices of self torture chiefly prevail. O if folly were no easier than wisdom, it being often so much more grievous, how certainly might these unhappy slaves of superstition be converted to Christianity! But, alas! to swing by hooks passed through the back, or to walk in shoes with nails of iron pointed upwards through the soles—all this is so much less difficult, demands so much less exertion of the will, than to reflect, and by reflection to gain knowledge and tranquillity.

[Ib.

SIR R. PEEL AT THE TAMWORTH BIBLE SOCIETY.

On Wednesday, the annual meeting of the above Society was held at Tamworth. At twelve o'clock, Sir Robert Peel, accompanied by the vicar of the parish, Mr. Pye, Rev. J. C. Miller, Birmingham, and several other gentlemen, entered the room, and took his seat as chairman of the meeting.—Prayer was then offered up, after which Sir Robert Peel said, I have had the honor for several years past of filling the chief office in connection with the Branch Bible Association of this town, and which is connected with the General Bible Society. When I accepted that office, I considered the acceptation of it implied a careful consideration of the arguments in favor of the simple distribution of the Scriptures; of the objections that were urged by some against that simple distribution, and acquiescence in the principles of the Society; and I arrived at the conviction that the advantages to be derived from the simple distribution of the Scriptures greatly preponderated over the objections that were urged against it. It is impossible to look at the condition of society in this country without being convinced that great and important changes have taken place in many districts. By the spread of manufactures many villages of little importance, and scarcely known by name, have become immense manufacturing towns, comprising thousands and tens of thousands of population, and it must be quite obvious that the means of pastoral superintendence in these districts are exceedingly limited in proportion to the population, and I know no mode in which we can so effectually aid the exertions of those who are laboring night and day in the performance of their spiritual duties than by giving them that assistance which the Bible Society proposes to give, by enabling them to circulate amongst that population the Divine Scriptures. There is a great movement of the public mind relative to public education. All parties, of whatever creed or religious denomination, are beginning to be convinced that there has been upon the part of all of us a great deficiency in that respect. We have permitted our religious differences to operate against education, and it has now become necessary that that great object of national education shall be obtained by a sacrifice on the part of all of us of some of those scruples which have hitherto prevented it. Be the character of that education what it may; whether complete religious instruction constitutes a part of it; whether, to accommodate some, the religious instruction may not be so complete; whether the instruction be complete or deficient, believe me it is absolutely necessary to provide for the distribution of the word of God. If youths are educated with a knowledge of the word of God, it is necessary that they should have access to it in after life; and if they are not so educated, it is the more incumbent upon us to provide them in after life with the means of receiving it. Whether the system of public education be religious or not, the necessity of giving access to the word of God remains the same.

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I cannot conclude these observations without expressing my most cordial satisfaction that this meeting is not composed exclusively of any one denomination of Christians. I do most cordially rejoice that all those connected by this bond of unity and adherence, in the comprehensive sense, to the Protestant faith—I do rejoice, I say, that we are met here, forgetting mere differences, and aiding in this common object. We make no compromise by meeting for this purpose. I would not meet here to-day if I thought I was making a compromise of my religious opinions. I avow that I am most decidedly in favor of the Established Church; I am in favor of that form of Christianity established in this country; I give a decided preference to its forms, to its doctrines, and its episcopal order; and I make no sacrifice of my principles by cordially uniting with others who differ with me upon these points, but concur with me in that high principle that the Bible contains the word of God. [Lon. Inquirer.

SPEECH OF LORD MORPETH TO THE ELECTORS OF YORKSHIRE.

The following is part of Lord Morpeth's address to the meeting:—"As soon as I have been brought front to front with the West Riding constituency, and within the hearty ringing of West Riding cheers, I feel that I have obtained a full warrant to speak—aye, even with authority, to all my countrymen.—I thus venture here to tell them, that I think one of their present dangers at the present time—I do not say their only danger—I do not say that there may not be even opposite dangers which they ought to guard against—but one of their present dangers is a revival of religious bigotry. I don't mean that we are in any danger of seeing bigotry refillumination its extinct fires or whetting its blunted sword—its weapons now are not of such coarse temper. I don't expect to hear it even talking of coercive restrictions or arbitrary exclusions; though we now and then try to banish a Jesuit or unseat a Jew. But these are not its ordinary caprices. I do not either quarrel with persons who say, 'We will not endow.' I think that persons and denominations not endowed themselves, have a positive right to object to any enlargement of the endowment we already have, though I may not think that Churchmen can object. However, I believe endowment is not now in the remote contemplation of any persons or of any party; but then I think it necessary, for my own consistency, to make some reservation when I hear it said that the State shall not educate; when I hear it said that we will not be privy to promote or disseminate error; that we will sanction nothing but the teaching of truth. Why, gentlemen, what words, what mockeries are these, in the lips of us and such as us! Truth and error,—which perhaps may escape the outward discernment of even angelic nature! I doubt even, if we could summon before us some bright inhabitant of the upper sphere, whether he would not be the foremost to tell us that the Almighty has made all his creatures to love him, and none to comprehend him. At all events, man has been distinctly told that the sum of his religion consists in two points—unfeigned piety to his Maker, and unbounded love to his fellow man. With respect to such a question as endowment, for instance, though I am not prepared to consent to any endowment of the Roman Catholic clergy—(a voice, "No, nor the Church of England either—") though I believe that no person or party are prepared to bring forward such a proposal, yet I must frankly say that the bringing forward such a proposal would, in my humble judgment, be a folly and an insanity, but it would not be a crime. And while no one is more ready than myself to object to such a proposal being made at the present time, or at any future time which I can conceive likely to occur, yet my objection is not, like that of many well-meaning and excellent people, upon religious grounds. If I thought that the recognition or endowment of the State could impart the character of truth to any denomination, to any form of belief or mode of worship, I should hesitate before I stamped it with that character; but the character of truth is of a higher order than legislation can give. So with respect to education, I think it quite a fair ground for those who object to Government grants and State assistance to contend that voluntary effort is a more efficient and powerful agent than State effort, if I may so term it—and that State effort would displace so much of the voluntary effort as to give us less of the article, and a less good article than if we left voluntary effort to itself—this, I say, is a quite fair ground for them to take. I am not disposed to concur with it: I am not disposed myself to think that if the State comes forward, where education cannot be otherwise supplied, and where a corresponding exertion is made to meet it, if it adopts the most useful methods and best appliances at its command, it is more likely to rouse and guide voluntary effort—(loud cries of "No, no," and some of "Yes, yes")—more likely to assist in the way of stimulus—("No, no," and "Yes")—than if they left voluntary effort to its own laudable, unassisted, and uncontrasted energies—(cries of "No, no.") I fear that we cannot attain that which I should myself prefer; that is, schools to which all should resort, and by which all should be benefitted in common, without distinction of sect or rivalry—to attain which desirable end I am ready, as I have stated to all the audiences I have addressed on the subject, to forego the giving of any specific religious instruction in connection with the ordinary business of the school; and to leave that to their own pastors—to their own parents—to the Sunday school—to their own sanctuaries—and to the not less precious altar of the family hearth. His lordship concluded as follows:—I trust that you will return the representatives who will most correctly embody your opinions, and best promote your interests, and, extending your view to a still larger horizon, I trust that the Parliament about to be elected will take council together for the good of the realm, and so act as to preserve peace without and concord within; as to deepen the springs of the nation's health, wealth, and strength; to develope the interchange of commodities and of good offices among all the countries of the earth, and to make the world's exuberance our own; to improve the comforts, to refine the habits, and to raise the character of the great bulk of our whole community; and, in a word, to keep our people as great as they are, and to make them happier than they ever have been before." The noble lord resumed his seat amidst enthusiastic plaudits. [London Inquirer.

[From the Daily Advertiser.]

DE TOCQUEVILLE ON PRISON DISCIPLINE.

The following letter from this distinguished Frenchman has been drawn out by his interest in the recent debates before the Boston Prison Discipline Society, of which he is a corresponding member. As an associate of the Society, and as a most enlightened mind, who has devoted much attention to the subject of Prisons for many years, his opinions may claim, and will doubtless receive, respectful consideration. Mr. Sumner, to whom the communication is addressed, did not feel at liberty to withhold from the public, and particularly from the members of the Prison Discipline Society, this authentic and voluntary expression of them, particularly as they seem to have been written for publication.

MY DEAR SIR:—I have read in the Daily Advertiser, of June 1st, the account of a meeting of the Boston Prison Discipline Society, in which you proposed a resolution, the effect of which was to declare that this Society ought not to be considered "the pledged advocate" of the Auburn System, or of any other system, and that it should judge all systems without taking sides in advance and without prejudice. I have since learned, by the same paper, that the Society refused to adopt the resolution. This vote has surprised and pained me. I take a very lively interest in the reform of prisons, and I have always cherished a respectful attachment for the Society, which has, of its own accord, done me the honor to make me one of its members, and which enjoys so just a reputation in the philanthropic world. It is under the influence of these two sentiments, that I feel an impulse to write to you.

The vote, of which which I have spoken, will cause, I do not fear to say, a painful surprise to almost all those in Europe, who are devoted to the Prison Question. They will interpret it as a solemn determination taken by the Society to make itself the champion of the Auburn System, and the systematic adversary of the Separate System. Instead of a judge it will seem to become a party.

I need not inform you that at the present day in Europe, discussion and experience have, on the contrary, led almost all persons of intelligence to adopt the Separate System, and to reject the Auburn System. Most of the governments of the old world have declared themselves more or less in this way, not hastily, but after serious inquiry and long debates. I will speak only of the two great free nations of Europe—those which I know the best, and which are the most worthy of being regarded as an authority whenever questions are decided only after discussion before the country, and obedience is rendered to public opinion alone—France and England. Among these two nations, I can assure you, that the Auburn System is almost universally rejected. The greater part of those, who have already inclined towards this system, have completely abandoned it, when they came to discuss it or to see it in operation, and have adopted, wholly or in part, the system of Separate imprisonment. The two governments have followed the same tendencies. You know that the French Government brought forward a few years since, a law of which Separate imprisonment formed the basis. This law, after a discussion of five weeks, the longest and most thorough which has ever taken place in our parliament on any question, was voted by an *immense majority.* If this same law has not yet been discussed in the Chamber of Peers, the reason is to be found in circumstances entirely foreign to the Penitentiary Question: The Chamber of Peers will take it into consideration at the opening of the approaching session; and among the men the most considerable in this Chamber, the greater part have already pronounced openly in favor of its principle. As to the press, almost all the journals sustain the system of Separate imprisonment. The journal which had most skillfully and earnestly combatted the system, has recently declared itself convinced of its excellence. This change has been produced, in part by the experience had for many years in a large number of our prisons. Indeed it may be doubted whether, when the law shall be reported to the Chamber of Deputies, there will be found a single person to combat its *principle.*

In this state of facts and opinions the vote, which a Society so enlightened and celebrated as that of Boston has just passed, will not be comprehended among us, and I cannot, I confess to you, prevent myself from fearing that it will be injurious to the high consideration which the Society enjoys on this side of the ocean, or that at least, it will weaken its authority. I should strongly regret this, not only from my interest in an association to which I have the honor to belong, but also from my interest in humanity, whose cause it can so powerfully serve.

Be pleased to receive, sir, the assurance of my very distinguished consideration.

ALEXIS DE TOCQUEVILLE,
Member of the Institute and of the Chamber of Deputies.

Tocqueville, Aug. 6th, 1847.

CHARLES SUMNER, ESQ., Boston.

[From the Berlin Literary Gazette.]

PAUPERISM.

Pauperism, undoubtedly one of the most important practical questions of the present day, has lately called forth many published expressions of opinion. We have before us a work, translated from the English of Dr. Chalmers, on the care of the poor by the church: this work has great advantage over others of a similar character, since it does not attempt to solve the difficulty theotretically, but presents its successful solution as an accomplished fact, from which the theory is deduced.

* * * * *

The whole parish of St. John's, Glasgow, of which Chalmers was then the pastor, was divided into twenty-five districts, of 4,000 inhabitants each; a member of the congregation, with the title of deacon, undertook the superintendence of each district. The office was gratuitously undertaken, and comprehended among its objects the exercise of a salutary influence on the hearts and lives of the poor. If any one presented himself for relief, the first endeavor was, to procure him employment; if this failed, the means of support were sought for him among those on whom he had the claim of relationship; only in cases of absolute necessity, and after the most careful investigation, was direct parish maintenance afforded. Thus all undeserving persons were deterred from applying.

This institution of course depended mainly on the character of the deacons. It cannot be surprising, that from the very commencement, the new system was assailed by doubt and objection. "The first conflict with old, rooted prejudices, was far severer than the second against poverty itself," says the author. These prejudices endured, even when the advantages of the new plan had become most evident. Chalmers, its founder, remained till 1823 pastor of St John's. At his departure, he requested from the deacons, for his own satisfaction, a detailed account of their administration. From the answers received, the satisfactory results of the system were made evident. The time employed by the deacons in the discharge of their office was comparatively very little, some having devoted only an hour monthly; the number of paupers was regularly on the decrease; and a most pleasing influence had been exercised on the morals of the lower classes. All the schools were better attended; and by the frequent visits of the deacons, cleanliness, order and comfort had been promoted, the whole economy of the houses improved, and the general character and manners of all the little communities over which their care extended, much elevated. When Chalmers, after nearly four years' exertion, left the parish, it was to be expected, that any unsoundness in the system would become apparent on the removal of its founder and supporter. Yet both his successors in the parish, Dr. Macfarlane and Dr. Brown declared, that not even the founder of the system could be more convinced of its efficacy than themselves. In 1830, Dr. Chalmers was called upon to appear before a commission of the House of Commons, to give an account of the proceedings. Afterwards, the deacons, who for eighteen years had conscientiously discharged their trust, were visited by Mr. Tuffnell, who was sent, by the commission for preparing a new poor-law, to inspect the system established in St. John's parish. It is unfortunate that, owing to adverse circumstances, Dr. Chalmers' undertaking was abandoned, in 1837, before any improvement had been affected in other parts by its example.

WHAT IS RELIGION WITHOUT SYMPATHY!

The immense defect that want of sympathy is, may be strikingly seen in the failure of the many attempts that have been in all ages to construct the Christian character, omitting sympathy. It has produced numbers of people walking up and down one narrow plank of self-restraint, pondering over their own merits and demerits, keeping out, not the world exactly, but their fellow creatures, from their hearts, and caring only to drive their neighbors before them on this plank of theirs, or to push them headlong. Thus with many virtues, and much hard work at the formation of character, we have had splendid bigots or censorious small people. [Friends in Council.

[The Sonnet below is from the pen of John G. Whittier in the National Era. He is not accustomed to swing the censer of adulation before mere idols, or to bestow praise on the unworthy. We also quote as a fit introduction, an extract from a letter by Mr. Wright to a Gentleman in the last N. Y. Legislature, dated April 15, 1847, which appears in a late number of the N. Y. Evening Post.]

"I am opposed in principle to the conquest or purchase of territory, now free, for the purpose of incorporating slavery upon it; I think it an appropriate time to declare that principle, when an appropriation is asked to purchase the territory; and such a declaration, made at such a time, is not in opposition to the Administration, unless it be avowed that the Administration wishes to acquire the territory for the extension of slavery, in which case I would think the Administration wrong and the declaration right."

LINES WRITTEN ON HEARING OF THE DEATH OF SILAS WRIGHT, OF NEW YORK.

As they who, tossing midst the storm at night,
While turning shoreward, where a beacon shone,
Meet the wall'd blackness of the heaven alone,
So, on the turbulent waves of party tossed,
In gloom and tempest men have seen thy light
Quenched in the darkness. At thy hour of noon,
While life was pleasant to thy undimmed sight,
And, day by day, within thy spirit grew
A holier hope than young Ambition knew,
As through thy rural quiet, not in vain,
Pierced the sharp thrill of Freedom's cry of pain,
Man of the millions, thou art lost too soon!
Portents from which the bravest stand aghast—
The birth-throes of a Future, strange and vast,
Alarm the land; yet thou, so wise and strong,
Suddenly summoned to the burial bed,
Lapped in its slumbers deep and ever long,
Hear'st not the tumult surging overhead.
Who now shall rally Freedom's scattering host?
Who wear the mantle of the leader lost?
Who stay the march of slavery? He, whose voice
Hath called thee from thy task-field, shall not lack
Yet bolder champions, to beat bravely back
The wrong which, through His poor ones, reaches Him:
Yet firmer hands shall Freedom's torch-lights trim,
And wave them high across the abysmal black,
Till bound, dumb millions there shall see them and rejoice!

JOHN QUINCY ADAMS.

[From a Correspondent of the N. Y. Evangelist.]

A few days ago I went to Quincy, to see the venerable sage and patriot, who has so long filled so large a space in the eye of the public. I found him much reduced in point of strength and activity from what he was a year ago, before the alarming illness he had last fall. He was also much overcome by the heat, which was quite severe at the time. But his general health is comfortable, his spirits cheerful, and his intellectul powers bright and vigorous. He has a great deal of company, being an object of such wide-spread interest, both to our own countrymen and to foreigners. His memory of historical events, which has always been so remarkable a feature of his mind, is apparently as minute and exact as ever it was. Nor is his familiarity with passing events apparently diminished, though he himself observes that there are now but few classes of occurrences that attract his attention sufficiently to fasten themselves in his memory.

The present condition of the country, the war with Mexico, and the question of slavery, of course, occupy much of his thoughts and his conversation. He gave it as his opinion that a nominal peace will take place shortly after Gen. Scott arrives at the city of Mexico—that some party will be found or can be placed in possession of the government with whom a treaty can be made, including a cession of as much territory as our government thinks prudent to take, and the payment of as much money, to be scrambled for by the Mexican chiefs, as our government dares to give. In other words, it will be a peace made by the same power that made the war. Such a mode of terminating a war of conquest will correspond in its end, as it does in its other features, to the wars of the same operation by which Great Britain has acquired the dominion of all India—aiding a party to gain the government, as Mr. Polk aided Santa Anna, and afterwards making up a peace, which lasts till more territory is wanted by the superior power, or until the inferior is goaded to madness by the disadvantages of its position. Such a peace would be in keeping with the character of the war, both in its inception and its operation. And such outbreaks will be likely to occur, more or less frequently, as in all similar cases, until the weaker nation is wholly subjugated and reduced to the condition of a province, or absorbed into the stronger. The conquests of the British in India, the extension of the ancient Roman power, are cases in point.

As the structure of our government does not admit of any permanent provincial relations, and knows no intermediate state between absolute provincial dependence, and absolute equality with the original States, the only process of acquisition is by the admission of the conquered territories into the Union as States, according to the plan so ably pointed out in the National Era. A check and a difficulty will be found in the fact that Great Britain has already a firm foot hold at Honduras, on the Southern border of Mexico, and will therefore feel authorized to

extend her acquisitions, *pari passu* with ours, until the two governments may meet and clash on a new "boundary question" in the Southwest, more difficulty to settle than any former one.

The people of the United States will be interested, and generally pleased, to learn that Mr. Adams expects to be at his post in Congress at the opening of the session. The delicate health of Mrs. Adams requires a milder climate for winter than that of Massachusetts, and Mr. Adams himself thinks he shall winter more comfortably at Washington than at Quincy. Besides, he feels that he is bound, by duty to his constituents to be found at his post as long as he has any remnant of strength that he can employ in their service. He observed that the only national question on which he now feels any deep interest, is that of slavery, with the Mexican war its adjunct. On this, his patriotic anxieties are intense and unceasing. He has had a great longing to see the question of slavery brought to issue in his day. When he read Mr. Calhoun's late declaration, that "the issue is before us, and *it must be met*," Mr. Adams said he exclaimed aloud—"God grant, that I may see it! But there is little hope of bringing the North to a united issue on this question in our day, until a far more thorough preparation of the Northern mind for the maintenance of its own rights against the encroachments of the slave power.

Mr. Adams thinks the Constitution of the United States, as established by the convention of 1787, was subverted by the admission of Texas, as the termination of a long series of usurpations. But he argues that the acquiescence of the people has ratified the deed, and as their will is the actual constitution of government under which we live, we must all submit to it and support it unless such a state of things shall ensue as will justify open revolution for a remedy of evils no longer endurable. Our government has now assumed the character of a government for conquest and acquisition, instead of its original character of a government for union and defence and international harmony. What are to be its effects upon our own liberties, upon the internal welfare of our States, or upon the cause of constitutional liberty and international peace throughout the world, it is now impossible to foresee. I could see that while his patriotic bosom is agitated with many fears, he still cherishes a good old puritan "hope for the best," from the influence of the Bible and of general education in fostering a love of justice and a true spirit of liberty.

In conversation, he dwelt much on the importance of bringing out the power of the Christian religion against slavery. He says nothing else will answer—no other principle but the spirit of religion and the power of conscience can ever bring about the voluntary and peaceful emancipation of the slaves of this country. He watches with deep interest every movement among religious bodies, which tends to withdraw from slavery the evident countenance, or at least the acquiescent endurance which the churches have long given to the institution.

An hour spent in drawing wisdom and patriotism from such a full fountain, could not but be profitable and interesting in a high degree. *Serus in cœlum redeat.*—Long may the life of the patriot sage be preserved among us, as the Mentor of our statesmen and the model of our youth! is the spontaneous exclamation of every true heart that visits at this shrine of patriotic devotion.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 2, 1847.

REMOVAL.

☞ The office of the Christian Register is removed to No. 22 School Street, to the building called "Harding's gallery," near Washington street.

CHRISTIANS THE LIGHT OF THE WORLD.

The light with which the divine Author and Finisher of our faith would have us shine, is the light of good works, the light of works of goodness. "Let your light so shine before men, that they seeing your good works may glorify your Father in heaven."

> "So let our lips and lives express
> The holy doctrine we profess;
> So let our works and virtues shine—
> To prove the doctrine all divine."

Christianity as a form of doctrine is not separable in fact, if it be in idea, from Christianity as a life. It came into the world in the life of Christ; separated from him, it parts with that which illustrates it and gives it quickening power.

Nothing is more powerful than example—than truth manifested in action. God in the beginning did not hide himself, and then teach mankind, but he came forth and in the manifestation of himself instructed them. God is love, love manifested in works of goodness; and by the power of this manifestation men's hearts are moulded to love and goodness.

In example was the power of Jesus. He "went about doing good." "My Father worketh hitherto and I work," said he. Again and again when he had performed some deed of beneficence, when he healed the sick, or fed the hungry, or comforted the sorrowing, did men confess that God was with him; they bore witness to the Father in him doing the work.

There is something in acts of goodness that touches the heart of recipient and of beholder; something in love which awakens love in others; something in righteousness which inspires reverence. He who loves the holiness, goodness and mercifulness of Jesus, loves not him alone but the Father who sent him. He who loves the same in a disciple of Jesus, will love that which was in the Master also. To reverence, then, true righteousness in man, to love what is lovely in the son of God, is but one step removed from love to God,—nay, it is love to God, and reverence for Him who is holy, just and good. Herein is the power of Christian example, and hence the solicitude of Jesus that his disciples should exhibit such an example. God is manifested in Creation, and in this manifestation shines into man's heart, though faintly. He is manifested more clearly the Father in Jesus, and reaches more effectually men's hearts, who in receiving Jesus become in a more intimate relation the sons of God. But Jesus is now practically to the world, what he is in the Church, what he is as represented by the Church from age to age. The Church is God's fulness, "the fulness of him that filleth all in all." The manifestation of God in Christ therefore is what the Church is to the world. If their fulness is small the same in corresponding degree practically is the divine manifestation to men.

There is a power in truth. "Ye shall know the truth," said our Savior, "and the truth shall make you free." But that truth, being embodied in his example, has not the power to make free when separated from it. The power it exerts will be as it shall be embodied still, and thus manifested to the world. The Church is that body—the real disciples of Jesus in whom he lives, are that body, through whom the light shines. "I am the light of the world," said Jesus; and again said he, "Ye are the light of the world." He is not a great light shining up in heaven, to which men are to turn their faces upward in order to behold it, as it shines upon both the Church and the world; but he shines upon the world in his living body, the Church in whom he is still incarnate, and the measure of the light is that which they convey, be it more or be it less. The world is enlightened as the light which shone in Jesus shines in the Church—and this not the mere light of doctrine which their lips speak, but the light of love and goodness which their lives proclaim. It is not the Christianity which the Church talks about and preaches, but the Christianity which the Church lives, that is to convert the world. The power of Christianity over the world is and ever must be in precise accordance with the exhibition of the Christian spirit of love and righteousness in the Church. Let these then be motives to make Christians strive for a higher Christian life, and abound more in acts of goodness and righteousness. Then shall our light shine more brightly, and afar. The power of Christ resting on us, will be the power of God and the wisdom of God to the salvation of the world. For having honored Christ first in us, they shall honor him for his own sake, and ascending still from Jesus, honor the Father who sent him, and whom he has made known.

THE DOCTRINE OF THE RESURRECTION.

We take the liberty to publish the following letter, though it seems not to have been intended for the public eye, and shall follow it with a few remarks on the subject to which it relates.

[Ed.

Mr. Editor,—In your remarks on the letter of Elder McKinney, in the last number of the Register, occurs this passage. "It is probably the general belief among us, that the saints are clothed with immortality, have their spiritual bodies, as soon as they depart this life. The resurrection of the dead, we do not look upon as an event to take place simultaneously on some future great day, but we think the language of Scripture on this subject, intended to set forth figuratively, the great fact of the future life. It is the *standing up again* of the dead. It is not to be the raising of the same dust and bones, any more than the *trumpet* is literally to sound." This is a subject which has occupied my thoughts a good deal of late, and yet I have not been able to arrive at clear views in reference to it. When a few months ago, at the close of a beautiful vernal Sabbath, I saw committed to the dust the form of one dearly loved, whose decline I had watched through long anxious months, I did not find it necessary for my consolation to believe that I should ever see again that ruined temple. It seemed to me rather an outworn garment; which had subserved its wearer's need for the few brief years of his earthly pilgrimage, and then was cast aside. But still my impression was that *among us*, as among Christians of other names, there was a general belief, that, although immediately on departing this life the saints are clothed with spiritual bodies, yet, at some future time the same elements that composed their natural bodies, are to be re-organized and in some way re-united to their spiritual bodies. Is not such the impression which one would be likely to gain from the current religious literature of the day? Tupper in his Proverbial Philosophy, in reference to this subject, says,

> For in some dignified similitude alike, yet different in glory
> This body shall be shaped anew, fit dwelling for the soul;
> The hovel hath grown into a palace, the bulb hath burst into the flower,
> Matter hath put on incorruption, and is at peace with spirit.
> * * * Far be it, Oh my soul from thine expectant essence
> To be heedless if indignity or folly desecrate these thine ashes!
> Keep them safe with careful love and let the mound be holy,
> And thou that passest by, revere the waiting dead."

I am apt to find myself repeating almost unconsciously this last line whenever I pass a spot consecrated to the repose of the dead; but when I dwell on the subject, I find insuperable difficulties in the way of a full belief. I should be glad to arrive at clearer and more settled views.—Perhaps, you would be willing to expand your thought, and through the columns of the Register give your views more at large, with some of the reasons which impel you to their adoption; or, if this should not be deemed desirable or useful, to direct my attention to what may have been written on the subject by the wise and good in works which are accessible to the community, and thus greatly oblige one who has read the Christian Register ever since she was able to read anything, and who has no other claim on your attention, than that she is a *solitary Unitarian.*

REMARKS.

We will attempt briefly to show our correspondent the way in which we have reached our own views upon the subject; and if this should not be satisfactory, we hope to hear from her again.—We begin by saying that we find in the New Testament what seems at first view the doctrine of the literal resurrection of the body. But there are speculative difficulties, especially as connected with physiological science, that at once present themselves in the way of admitting it. True, the Almighty can work the miracle of the resurrection of the body, though all has gone to dust, and become scattered to the four winds. But si there reason to suppose he will do it? This difficulty suggests the question,—Cannot the language which seems to teach the resurrection of the body after it has returned to dust, be differently and fairly interpreted so as to accord with science? Is there especially anything in the Bible itself which seems to demand another interpretation?

Now it does not admit of doubt, that the doctrine of a literal resurrection of the body existed among the Jews when our Savior came. It was known and believed as early certainly as the times of the Maccabees, 200 years before Christ; (see 2 Macc. 7: 14 &c.;) and it seems to be recognized in the book of Daniel 12: 2: 13, and in Ezekiel 37: 12, though possibly not expressly taught in these two last passages. The doctrine existed in the form of the body and soul sleeping unconsciously, and is so presented in 1 Cor. 15: 5; and 1 Thess. 4: 15.—Our Savior reached the error of supposing men to slumber unconscious in the grave, whether forever or until the resurrection morn, when he taught that "God is not a God of the dead but of the living." He reached the other error of supposing there would be a resurrection at some distant period, when Mary came to him under this notion of a future resurrection, and sad at her brother's death, and Jesus said to her,—"Whosoever liveth and believeth in me shall never die. Believest thou this?" It was indeed a truth she could not then fully grasp; she could only say, "Yea Lord, I believe that thou art the Christ"—that is, she believed to be true whatever Jesus declared, though she did not yet fully understand his words.

Our Savior was accustomed to remove error by establishing a truth. While he often used the current phraseology,—the customary symbols and forms of speech—and seemed to wink at some of the imperfect modes of conceiving truth, he at the same time taught truth, which as soon as they saw and embraced, they would abandon of themselves the old imperfect modes of thought. Or they might preserve still the old forms of expression while they entertained the true view in reality—as when we say the sun rises and sets, we nevertheless know that the earth moves, and not the sun. So Paul spoke of his immediately going to Jesus, when he should depart this life, and yet he used the old forms of speech in his other writings, as in his epistle to the Corinthians &c. The teachings of Jesus, therefore, in the two instances above mentioned, demand in our view the different interpretation of the passages which seem to assert the literal resurrection of the body at some future indefinite period. The considerations we have presented harmonize the discrepancies of the Bible on the subject, and show that no violence is done to the laws of interpretation, and nothing but what is in harmony with customary modes of speaking and thinking among men.

GENERAL CONVENTION OF UNIVERSALISTS.

This body assembled in New York city, Sept. 14th, to hold its annual meetings, and continued in session four days. The morning of Tuesday, the first day, was occupied by the Historical Society of the denomination, and measures were taken to collect and preserve whatever documents pertaining to the history of the denomination, lie scattered in the hands of individuals and might be in danger of being lost. In the afternoon the meeting of the Sunday School Society was held, at which a choir of about 250 children and teachers sung their hymns, and a discourse was delivered by Rev. Mr. Adams, of Malden, which is to be published, on the relation of Home to the Sunday School. In the evening there were two meetings for the same object at two different churches, where several addresses were made.

On Wednesday at 8 o'clock the Historical Society again met to hear the report of its Secretary, Rev. Mr. Sawyer,—who spoke of the efforts of Rev. Mr. Thom to promote Universalism in Great Britain; of the position of the English Unitarians on the subject; the correspondence of Dr. Kredner, of Germany, on the subject of co-operation between the Liberals of Germany and the Universalists of the United States. At 9 1-2 o'clock, the General Convention met, and the annual Sermon was preached by Rev. Dr. Ballou, of Medford, which will be published. He said that it would be more agreeable to his feelings to speak of the doctrinal peculiarities which pertain to the Universalists, but he chose the subject of "the Responsibilities of Universalists," dwelling in conclusion on two important particulars in which more was demanded of them than formerly, viz., First in respect to spiritual culture, and secondly in regard to general education and improvement. In the afternoon, the Convention meantime continuing in session,—a sermon was preached in another place by Rev. Mr. King of Charlestown, on "Christianity not a creed." In the evening religious services were held in several different churches.

On Thursday, the Convention resumed its session, and at the same time public religious services were held at several different churches morning and afternoon, and also in the evening,—a Conference being held first, at which several of the brethren spoke, and afterwards a sermon was preached. On Friday, A. M., an educational Convention was held, at which Dr. Ballou said that incipient steps had already been taken towards the establishment of a college in the valley of the Hudson or Mohawk, and the procurement of future funds, within a specified time, of $100,000.

We are indebted for the above particulars to the Freeman and the Trumpet. Our brethren of the Universalist denomination are exhibiting signs of great vitality, and are indisputably gaining in numerical strength. They show wisdom, in counsel, and union and enthusiasm in action. If they have faults, they have that of which a good many are destitute—the consciousness of them, and the desire and the purpose to go on toward perfection. If they have overlooked hitherto the culture of holiness in pushing the point of the salvation of all men, they seem to be sensible of it and are applying remedies. They are making as much improvement as any other one of the religious bodies; indeed they seem to be on the increase, while most others are on the decrease. They are exhibiting—what is better than numerical growth—the "increase of the body unto the edifying of itself in love." We are inclined to think they owe not a little to the discipline they have received from those who not long since went out from them—men who amidst much that was false in impression told a few wholesome truths, and were the occasion (they meant it not so) of showing that the body whom they reproached had virtue and goodness enough to outgrow the bad until it has now attained to a standard not very flattering to their pious slanderers. May they, and may we all, grow in grace, increase in the knowledge of God, and abound in every good work.

THE TRUMPET—UNIVERSALISTS AND UNITARIANS—PRINCIPLES OF UNION.

Our neighbor of the Trumpet blew a blast the last week, that might have put us into something of a fright—or indignation,—unless we had happened to have tolerably well disciplined nerves. Here it is.

"CHRISTIAN REGISTER."

BIGOTRY OF ITS NEW EDITOR.

The 'Christian Register', is the leading Unitarian journal in Massachusetts. We would that it were what it ought to be, in purpose and in spirit; but it falls far behind the age. It has had a succession of editors for the last ten years,—in fact we know of no paper that has changed conductors so frequently. In consequence of this, its tone has not been even.—Sometimes it has spoken with great liberality and cordiality toward all sects; at others its words have been those of bigotry and exclusiveness. The 'Register' was never better conducted than when under the charge of Rev. Mr. Upham; it fell off a little, and but a little, under Mr. Morison. But Mr. M. left it, and it has fallen most unfortunately into the hands of some person, (we know not who) who is the very antipodes of what the editor of that paper ought to be. His talent is not above mediocrity; he shows no proof of general information; and the Register is almost as cold and dead under his breathings as a stone. In addition to all he is a bigot, one of the cowardly calculating kind; and gives all his influence to keep his readers from benevolent and cordial intercourse with other sects. It is painful to utter these truths; but truth compels us. We gave a week or two since an extract of a letter from Rev. Mr. Bellows, a Unitarian clergyman in New York. He has been making a tour through the Empire State; and has sent home letters for the 'Inquirer', a Unitarian journal in that city. In one of his letters, he noticed the interviews he enjoyed with several Universalist clergymen in Auburn—the kind treatment he met with at their hands—his visit to Rochester, interview with Rev. Mr. Montgomery, and preaching to his Society. He commended the liberality of the Universalists, and spoke of their prosperous condition in Western New York The 'Christian Register' is copying these letters; and we acknowledge that we felt a desire to see if that part of Mr. Bellows' letter in which he spoke of the Universalists, would appear in the 'Register.' The secret is out. The unknown editor of the 'Register' has either the meanest spirit of bigotry; or else he is under trammels to the bigotry of others. He omits entirely that part of Mr. Bellows' letter which relates to Universalists. Still he entitles it the Correspondence of the Religious Inquirer, Letter iii., as if he had given *the whole*. Not one-half his readers will know that he has not given the whole; and those who suspect from the line of asterisks that something is stricken out, will not know what it is.

O what a mean, grovelling, contemptible policy is this! We should expect it in a Jesuit, or a creed-bound Calvinist; but how unlike what a Unitarian ought to be! How doth it give the lie to the professions of liberality which the Unitarians put forth! A soul capable of such bigotry is no more fit to lead men to the kingdom of heaven, than a corpse is to command an army. How unjust to Mr. Bellows!—How unjust to the readers of the "Register!" Let our readers turn to the "Trumpet" of Sept. 11, and they will see what the editor of the "Register" has *suppressed;* and then they will learn that his efforts are directed, not to allay party bitterness, not to break down the partition walls that divide the sects, not to shed abroad charity, as a rose sheds its fragrance all around; but that on the contrary, he labors to keep Christians disunited, unacquainted with each other, and contentious. Such being his spirit, we shall not expect to see the generous strain of the "Register" return, until he leaves the chair, which may God mercifully grant at no distant day."

Now laying out of view the other reproaches whether true or not, we ask what has given occasion to these charges of "cowardly calculating bigotry," and "giving the lie to professions of liberality," and "laboring to keep Christians disunited," and "mean grovelling policy" worse than could be "expected in a Jesuit?" To make the most of the matter, it was a sin of *omission* committed with no intention of doing an evil act directly or indirectly. There was no "calculating" about it, except to accommodate the printer. It was the week on which we published the first long series of extracts from Dr. Bushnell, and the printer declared to us positively he could not get the whole letter in and Dr. Bushnell together. We felt unwilling to omit Dr. Bushnell, for we had given notice we should review him. We were equally unwilling to omit or divide the letter, because we wished to keep pace with the Inquirer in order to preserve the freshness of the correspondence—and the same difficulty would occur the next week. We therefore abridged the letter, omitting what we happened to think might not be so interesting to the readers of the Register. We repeat it, we should have struck out no portion of it, except for the necessity above mentioned. And to show the editor of the Trumpet our sincerity, he shall see the omitted portion in the next week's Register—and that without a syllable being lisped to us of disapprobation of the omission from any other quarter than the Trumpet, and without any expression of desire from any body whatever to publish the omitted portion.

We have a word more to say to the Trumpet. While the Register has been guilty of this one sin of omission; while it has uttered not a word of provocation against Universalists, the Trumpet on the other hand has been pouring out week after week his sarcasms and taunts and reproaches against Unitarians, until he has ended in this violent hemorrhage of abuse. He professes to be desirous of cultivating friendly and fraternal intercourse. We say to him that the course he pursues of railing and censure; of judging a matter before he hears it; of imputations of meanness, truckling and the like, has done much, and yet does more, to keep Unitarians from friendly intercourse with Universalists than all other causes put together. He is either very unwise in attempting to *drive* reluctant bodies together, or his professions of kindly feeling are "sounding brass."

We frankly and cheerfully acknowledge the Universalist body to be a Christian body. (We are ashamed that the Trumpet compels us to repeat what is so elementary an article in Unitarian belief.) They are in our esteem as truly a Christian body as the Unitarian or any other denomination—Christian not in every part of it, but Christian as it has the leaven of Christianity working in it as in all the other denominations. There are Universalist ministers and laymen who, in intellect and character, would be an honor to any Church. With some of them we have cherished, and still cherish, the most fraternal personal relations. Where there is mutual Christian confidence and social regard between any Unitarian and Universalist ministers,—and we know there subsist such,—and where there is no objection on the part of the parishes,—and we could wish there were none,—there also is the way prepared, and for ourselves we wish it might lead to pulpit exchanges and intercourse of churches; and we embrace in this desire Christian churches of every name.

In respect to this matter of exchanges and intercourse, we believe they will ultimately rest on affinities of character, and not exclusively on denominational ties. There are Orthodox men, and there are Universalists, between either of whom and some Unitarians there are as strong affinities (we were about to say stronger) as between any of the same denomination. Said an Orthodox clergyman to us, "I have more true fellowship with some of your Unitarian brethren than I have with any of my own." We know not whether any Unitarian can return the compliment as fully. But still we believe these strong affinities exist, we feel them ourselves, notwithstanding diversities of creed. And this leads us to say, they exist as growing out of regard for the same great objects—for moral reform—for abolition of war, of slavery, and every other sin—for the promotion of that kingdom which is righteousness, peace and joy. The unity which is to arise between Unitarians and Universalists, or any other bodies, is not to be on account of their believing very nearly alike in respect to the future condition of men, or any other doctrine. It will be as they find themselves walking together in "going about to do good." While these affinities are springing up, and growing deeper and broader and stronger, independently of denominations, we nevertheless hold denominations to be a good. Denominations can exist without sectarianism, they can exist and flourish as fellow members of the same body—the Universal Church—without cutting or attempting to cut one another off. Sect is exclusive, denomination is merely distinctive. We go for denomination, therefore, but for fraternal intercourse with all Christian churches on the ground of spiritual affinities independent of creed. The time will come when all hearty Unitarians and Universalists, nay, all sincere Orthodox Christians, will respond.

We ask of the Trumpet the favor to publish this article. Not all his abuses, much less his estimate of our poor abilities, shall prevent our saying what is in our our heart of the body with which he is connected, and what, if our name were given, would be acknowledged by some of his readers to be in harmony with what they know of us.

For the Register.

FOREIGN CORRESPONDENCE.

THE RHINE.

Dresden, Aug. 2d. 1847.

From Aix la Chapelle by rail to Cologne, where the pilgrimage of the Rhine usually begins.—Cologne is a fine city notwithstanding the annoyance which Coleridge so wittily commemorates and—to judge from my own experience—greatly exaggerates. Whether his statistics on this point are correct or not, give me Cologne with its choice of offences rather than London with its one everlasting and suffocating coal-smell. Besides have we not here a present and sufficient remedy in the depot of the world-celebrated Farina, the fountain head of all sweetness! Here again, in Cologne, antiquity has set its seal on every stone! Here again is something of which no likeness can be found on our side of the world. These walls, this market with its Latin inscription, "*ad expeditionem mercatoræ*," testify of generations which existed before our Atlantis had risen from the deep. According to the books a colony of the Ubii, Cologne, was named by Claudius Cæsar, in honor of his wife, Colonia Agrippina. Hence the name Cologne. On the twenty four gates of the city are still seen the letters C. C. A. A. Colonia Claudia Agrippina Augusta.

The Cathedral exceeded my expectations in the grandeur of its proportions, though not in the elegance of its detail. Only the choir with the adjoining chapels was completed when the building came to a stand in the middle ages; of the front also a portion is of ancient date. After so long an interval the work is now resumed and it is expected that the south nave of which Frederic William IV. laid the corner stone will soon be completed. The whole when finished will be the finest building of its kind, i. e. the finest specimen of German or Gothic architecture in the world. The skulls of the three Kings of Cologne, alias the three magi, in plain English, the three wise men of the East Caspar, Melchior and Balthasar, I left undisturbed in their jewelled repository;—heathen that I am, valuing the two dollars entrance money more than the consecrated and chiefest relics of the Church; although a very respectable looking and intelligent person assured me that the journey of the Magi to Cologne was matter of history, and that there could be no doubt whatever of the identity of these bones. Equally authentic are the bones of the eleven thousand virgins who accompanied St. Ursula from England, in the Church which bears her name. Older than the Cathedral, and indeed older than gothic architecture, is the *Rathhaus* or city hall, a grand old pile in which the Roman style still prevails, a witness of the earliest age of this ancient city. In the Rhine-street they still show the house in which Rubens was born and in which Maria de Medicis died. An interest beyond either of these names attaches to the little village of Kemp hard by, from which the celebrated Thomas a Kempis derived his origin and his name.

Four hours sail brought me to Bonn the birthplace of Beethoven and to the burial place of Niebuhr both of whom are honored with appropriate monuments. Two miles from the city rises the *Kreuzberg*, or hill of the Cross, whose summit commands an extensive view of the Rhine. In the old Church which crowns this hill there is a broad flight of stairs with an elegant balustrade all of the costliest rose-colored marble, whose thirty steps the pilgrims at Easter ascend on their knees. When Napoleon occupied the city a French dragoon attempted to ascend these stairs on horseback. The horse stumbled and the man was killed, which, of course, was considered a special judgment for the sacrilege. It is not permitted to repair or replace the two or three stones which were chipped by the horse's hoofs, but the fracture remains to this day a salutary memorial of the wrath of the virgin or saint whose image or relic at the top constitutes the aim of this yearly pilgrimage.

In the crypt below I saw a sight of horrible interest—the bodies of five and twenty monks ranged in open coffins around the walls, in the costume of their order, dried to mummies by virtue of some quality in this cave which prevents corruption. A more ghastly spectacle it is impossible to conceive. The faces as the sacristan held the lamp to each in turn, exhibited every variety of hideousness which mortality can put on. The skin is brown leather, the teeth and even the nails in some instances, are still perfect. The oldest of these bodies is four hundred years old, the youngest was laid there somewhat less than a century ago. A few years since the authorities of the place received a packet from England which, when opened, contained a finger of one of these monks abstracted by a traveller three years before as a memorial of the place and now restored in a penitential mood.

From Bonn to Mayence the voyage of the Rhine is a constant *crescendo* of interest and beauty. Every nook and sweep of the river has been sketched and every point of the shore has its record or its song. Imagine the most picturesque scenery dotted with vineyards bustling with feudal ruins and storied with romantic legends, and you have the whole in a word. There is nothing like it in the world and never can be. Fairer rivers, vineyards more luxuriant, mountains more sublime may be found elsewhere, but this combination of natural with legendary interest is peculiar to the Rhine. The ages which overhang and memorize this flood, the feudal ages which have left their records in these stately ruins, can never return. The knights who reared these frowning battlements were a race such as the world will never behold again. Not only "their bones are dust, their swords are rust" but their type has perished forever from the earth. The lover of German literature will feel the full significance of Goethe's little poem—the Spirit's greeting to the passing vessel—as he sails beneath these castellated cliffs.

> "He stands upon the turret high,
> The hero's noble wraith,
> And to the skiff that passeth by,
> 'Fair speed the voyage!' he saith.
>
> Behold these sinews were so strong,
> This heart so strong and wild,
> Such pith did to these bones belong,
> So high the board was piled.
>
> One half my life I stormed away,
> One half in rest I drew,
> And thou, thou mortal of to-day,
> Thy mortal path pursue!"

The traveller who would enjoy the Rhine aright should first have studied its legends. But he should study them in the spirit in which they are handed down, and not like the critic with whom I conversed as we passed the Mouse-tower, who assured me that Bishop Hatto, as it would seem from the most authentic documents, was a man of singular virtue, and that the legend by which he is principally known to us, like so many others, is an invention of the monks of whose vices the conscientious churchman was the stern reprover.

The Rhine-boats are very inferior craft compared with our river boats. I should like to see the sensation which an American steamer would create on these waters. But an American steamer, calculated for the North river or the Penobscot, could not navigate these waters which in many places are too shallow for so large a description of vessels. For the rest, these boats are well stored with all sorts of provisions; in fact, they are floating *restaurants*. And this, from a glance at the deck and the employment of those who occupy it, would seem to be their true destination; not to furnish a conveyance for lovers of the beautiful, but to furnish a perfect larder for lovers of good bits; not to afford the means of beholding the fairest, but to afford the means of eating the best. Trays with ice, coffee, chocolate and other dainties are circulating perpetually from morn till noon, and then the dinner-table (in fine weather) is spread upon deck sheltered, by an awning, from the sun, and the wearisome German dinner begins. The dishes are not placed upon the table but handed to the company course after course through an interminable tour of indigestible messes, and they partake in turn of all. To see these Germans eat, one would suppose there was no such thing as dyspepsia in the world. I cannot help thinking there must be some organic difference between them and us, for sure I am that no soundest American stomach could digest the heterogeneous mass of viands which these people dispose of without any apparent inconvenience. Smoking in these boats knows no barrier but ranges uncontrolled from stem to stern on deck and in the cabin. It never enters the head of a thorough bred German that tobacco can be disagreeable to human sense. I saw one, a meek, contemplative man with a pipe as long as himself, walk up to a party of English girls who were sketching and writing at a table by themselves, coolly inspect their doings awhile with suspended puff and then emit a cloud of smoke which for a moment completely hid them. They were too well bred to manifest any displeasure and he went away apparently thinking he had afforded them a real satisfaction. He evidently meant to do so; it was his benediction.

F. H. H.

For the Register.

CALVARY AND THE SEPULCHRE.

Mr. Editor,—I perceive that the Christian Examiner for the present month, contains a very friendly review of my "Journal of Travels," attributed to the Rev. S. G. Bulfinch. My reviewer is certainly entitled to my acknowledgements, for the kind spirit he evinces. This fact renders my present task a delicate one, feeling as I do compelled to take decided exception to a prominent position assumed in his article. Duty to myself, and perhaps to the religious and literary world, would seem to demand of me either an acknowledgement, or a defence. The subject alluded to is embraced in the following paragraph of the review:

"We must except, however, to his judgment respecting the location of Calvary and the Holy Sepulchre. The only argument that Professor Millard brings against the place which uniform tradition has concentrated is, that it is within the walls of the city now, and, as he says, must have been at the time of the crucifixion. That it should be within the present walls, is the necessary result of the honor which has for so many centuries been paid to the spot. At least from the days of Constantine, the place recognized as that of the Holy Sepulchre, must have been surrounded by buildings, and have constituted a part of the city of Jerusalem. But the identity of the present limits of the city, with its limits at the time of the crucifixion, it is by no means easy to prove."

Now if through any undue prejudice of my own, by superficial examination, or by careless oversight I have misjudged in the above case, I ought to be held culpable for the error. I, however, plead not guilty in either and all the above particulars. Notwithstanding all I had read prior to my visit to Jerusalem, serving to cast doubt on the traditionated Calvary and Sepulchre, my prejudices still clung to the location. I had not allowed myself to really doubt but that on my arrival there, I should be permitted to stand on the sacred eminence where our Savior expired, and to enter "the place where the Lord lay." Indeed my prejudices at that time, appear to have been nearly where our reviewer's are now, and nothing but overwhelming evidence reversed them. It is true, I had a copy of Prof. Robinson's Biblical Researches with me. The maps contained in that work had been of much use, in marking my way and directing my observations through Arabia Petraea. I had not, however, critically examined his map of the Holy City, up to my arrival there. But my examinations of Jerusalem were made, with very frequent recurrences to Prof. Robinson's map; and it is with much gratification that I can say, I found it correct in about every particular. Now if our reviewer can place confidence in this testimony, he may, by a careful examination of that map, do much towards setting his own mind right on the point of topography in question.

To begin, let him trace on that map, the western wall of the city which runs near the verge of the valley of Gihon. Near the Jaffa gate he will see the citadel marked, which contains evidence of occupying the ground of the ancient tower of Hippicus, an evidence that the ancient wall at that place stood where the present one does now. From the Jaffa gate let him advance northwardly to the pool of Hezekiah, the identity of which is well established. He will remember that this pool was within the walls of the ancient city. Having advanced far enough north to secure this, let him then observe the situation of the church of the Holy Sepulchre as laid down on the map, and in connection with this observation, let him, beginning on the north side of the pool of Hezekiah, mark out for himself the course necessary for a city wall to have taken, in order to leave outside, the ground now occupied by the church of the Holy Sepulchre so called. The plain fact is, his imaginary wall, passing along the north side of that pool, would still have to extend due east into the very heart of the present city. Then to save ground (for the ancient city occupied more space than the present one does) his city wall would have to turn again at right angle, in order to strike the present wall even as far west as the Damascus gate.

Another consideration which I deem important is not to be lost sight of. The position and size of the present city should be kept in view, in contrast with the space which must have been occupied by the ancient city. The present city is less than two miles and a half in circumference. And yet with the exception of the hill Ophel and a portion of Zion which are now outside on the south, the present wall on the east and west sides of the city, include about all the available ground to build on that lies between the vallies of Jehosaphat and Zion. It will be remembered that the vallies of Jehosaphat, Hinnom and Gihon always circumscribed the ancient city on the east, south and west. Then if it be insisted that the ancient city extended no farther north than the present one now does, a serious question arises. Could such a city as Josephus represents Jerusalem to have been at the time of the Roman seige, be crowded on the space of land included within the present walls, simply adding on Ophel and the part of Zion now outside? I doubt not my reviewer on due consideration will admit with me that it could not be done. Then as the extension of ground would only be made northward, the conclusion is, that the ancient city extended considerably farther north than the present one now does. But with this extension northward, the evidences thicken and increase to a demonstration, that what are now called Calvary and the Sepulchre must have been within the wall of the ancient city.

It is, however, not as strange that our reviewer should not be familiar with the entire topography of Jerusalem, as that he had not more carefully examined the origin and claims of that "tradition" which consecrates the present sites of Golgotha and the Tomb. The limits of this article will not now permit me to examine this subject in detail. Suffice it to say that while it is pretended by the defenders of this *tradition*, that Calvary and the Sepulchre were identified early in the fourth century, no claim is set up that such identity was based on any previous existing tradition. Not at all. The claim is, that they were discovered by direct miracle. To settle the location of the Sepulchre, Calvary must be identified. And how was this accomplished? Why tradition asserts that Helena, the mother of Constantine the Great, being warned by a dream of the place where the true cross lay, buried deep under rubbish, set men to digging for it. In this search three crosses were found; of course the three on which our Savior and the two thieves had been crucified; and however marvelous, it must be believed that these corsses were dug up perfectly sound, after they had laid buried in the earth about 300 years! As these crosses were found, to settle the matter in relation to the true one, a diseased person was laid on all three of them, when lo! on being placed on the last of the three, the invalid was instantly made well! The finding of these three crosses, of course fixed the location of Calvary beyond question. Calvary and the Tomb must be so located in connection with each other, that one church now covers both. If, as is supposed, Calvary was a place used for the execution of malafactors, Joseph of Arimathea being a man of wealth and honor, chose a rather singular location for his "new tomb." Finally an enlightened traveller, after examining as carefully as he is permitted to, what the monks at Jerusalem show for Calvary and the Sepulchre, is rather compelled, however reluctantly, to look on both as no better than a pious fraud.

One or two other mistakes of my reviewer: It was in connection with my description of what is now called the "pool of the Virgin," and not of Siloam, that my remarks concerning the pool of Bethesda occur. Caliph Omer is by the Mahomedans called St. Omer.

D. Millard.

Meadville, Pa. Sept. 21, 1847.

For the Register.

NEW YORK CORRESPONDENCE.

New York, Sept. 28, 1847.

EFFECTS OF NEW MEASURE REVIVALS.

In enumerating the mischievous effects of new measure revivals, I mentioned in my last the neglect of systematic household religion. The children of the most zealous promoters of these revivals felt little or nothing of that steady, careful, orderly painstaking instruction, and the mild, warm glow of domestic religion surrounding and moulding them which have been the grand reliance for perpetuating religion from age to age. During the prevalence of the late revivals there were no homes. Every body lived out of doors, or in the lecture room and Church, or in neighbors' houses. It was as much as most people entering into the excitement could do, to eat and sleep in their own dwellings, and frequently the measure of these was stinted. It is my deliberate opinion that never has there been a period in the history of the Presbyterian Church in this country in which such utter disorganization of families and of all household order was known, and the effects must, in the nature of things, be felt for a long time to come.

In place of that steady mild light of home religion which is designed to inform, elevate and purify the hearts of children; instead of that moulding, mellowing, sanctifying influence upon childhood which flows from the uniform, consistent, holy example of parents, resort was had to the leading promoters of these out-door revivals. Children were to be converted and sanctified by a summary process. The parents stood aside while the revival preacher or Sunday school teacher performed in a moment what the author of our nature intended should be accomplished through months or years of minute, patient training by fond and pious parents. And what a process did those professors of the art of converting souls pursue! Young and tender children went into the presence of the new spir-

itual guide filled with vague terror to be told that they were in imminent danger every moment of falling into hell-fire, to escape which they must get a new heart, and submit themselves to God. If, after enduring the agitation and alarm produced by the most terrific threats, they could persuade themselves they had experienced the mysterious change demanded of them, there of course followed great rejoicing, for now they were safe. But this joy of which they were conscious, and which they supposed was a religious joy, became a source of the grossest deception. It was not religious joy—it was not occasioned by the love for God and goodness, but by a persuasion that a great danger was escaped, and the most wicked heart in the universe is capable of joy for such a reason. But alas, in how many instances did this experience of sudden and great joy pass for religion,—for that great change which placed its subject among the elect and guaranteed its final salvation. To the violent emotions then felt, to the sudden and surprising happiness of that hour the mind would look back years afterwards with a confidence nothing could shake in the reality and genuineness of its coversion.

If, on the contrary, the distress and terror of the young subject were not relieved nor succeeded by sudden joy, the whole habit of mind would sometimes undergo a most unhappy change. All the freshness, elasticity and buoyancy of youth would disappear; life would become a blank or a curse; the young heart bleeding, torn by the violence of its unnatural treatment, would shrink from the duties of life and become dead to all around it. Many such have I seen and known, whose childhood full of hope and love for all things bright and fair, promised under wise counsel and guidance to bless and be blessed in all their earthly relations; but who in an evil hour felt the blightings of the system I am speaking of, and the fountain of all gentle and generous sensibilities was turned into bitterness, and they become a burden to themselves and to all around them.

Conceive, if it be possible, of two things so unlike and opposite as childhood under the mild, gracious influence of a pious home, and childhood amid the stormy, tempestuous ravings of a new measure revival. In the former case, childhood is a plant to the growth, refreshment and development of which every dew drop, every sunbeam, every breathing breeze contributes by a process sure as the laws of nature, while a wise forethought has thrown a round it defences from the blast and shut out all hostile intrusion. The other is a plant on the volcanic mountain, the fires of which may for a little while quicken its growth, but which also destroy the flavor of its fruits, or turn them into the apples of Sodom.

The revivals lately so much in favor in all this region were in their whole influence upon the mind and heart of childhood similar to that of the living volcano upon the garden on its side, and in my judgment it is one of the happiest events that these excitements have died out not only for the community at large but for the churches in which they were countenanced. I do most fully believe that this system if continued would have eaten out the moral vitalty of any denomination of Christians.

And may we not hope, since the unwholesome and unwise excitements referred to have passed away, that the true method of dealing with childhood may again be recognised and practised. It is a great and terrible evil to misuse and misdirect *the children and youth of our generation*. The experiment of frightening and forcing the tender mind; of torturing it with unintelligible dogmas, and working it into tempests of blind excitement, has been tried with the worst esults. And now, having tried and rejected the hot bed process, let the plan of nature and Providence take its place. Does any reader inquire what that plan is? The answer is, parents must communicate the lessons of piety through the every day and constant manifestation of a vigorous, symmetrical spiritual life, in the expectation and belief that they will communicate to their children their own moral image. Let it be the great aim of parents to invest home with the atmosphere of heaven; to bind all its members and regulate all their words, actions and thoughts by the sweet and simple law of love—let religion be presented as a life, not as a cold precept; let it shine in the example of every hour, in the tone of every word, in the glance of every eye, in the beaming of every countenance;—then will the family grow up together like one moral person, and the blessing of its heavenly Head and Father will abide with it forever.

Truly Yours CRITO.

For the Register.

FROM THE NOTE-BOOK OF A MUSER.

Our excellent Orthodox neighbor Fivepoints, says the reason why our little church in M—— is not full, while the other churches there are crowded, is that Unitarianism is not adapted to human nature, it does not meet the wants of the soul, it may do for a few cold blooded philosophers, but it does not warm the depths of the wide heart of the masses. "You see how it is," says Fivepoints, "your minister is a man of talent, and labors hard, produces elaborate intellectual essays, and is faithful in patting the heads of the children and inquiring after the ailments of all his families, and yet every Sunday finds his congregation but as the scattered grapes after the harvest."

I had thought this effect might be attributed to other causes—as to the novelty of Unitarianism in our part of the country, its consequent unpopularity amid the bigoted hostility of the old established sects, and to the nature of population in M., being that of a factory town, almost all operatives, and this class of people being generally from families belonging to the Orthodox denominations and accustomed to more noisy and demonstrative operations in religion than those which Unitarians are qualified to appreciate.—But Fivepoints insists that Orthodoxy is popular because it is true, and seems always disposed to dwell longer than is necessary on the unpopularity of our faith and the offensiveness of our preaching in the nostrils of the multitude.

It struck me at last that I had heard something like this argument of Fivepoints turned the other way; for when Unitarianism was becoming popular in Boston years ago, I used to hear that attributed to the adaptation of our views to flatter the pride of the human heart.—"It was just the thing to take the fancy of the corrupt old Adam in us. It might be expected to prove popular. It was a sweet morsel for total depravity to roll under its tongue and lull to sleep its stupid conscience as with an opiate; while the true Gospel of Calvin was rigid and stern and uncomplimentary to the natural man. The offence of the Cross could not cease. The doctrines of grace were any thing but gracious to the unconverted; and evangelical truth was always persecuted &c.

I suggested this to Fivepoints, and asked if his argument from popularity was not a double edged weapon cutting both ways, and whether in fact his own hand had not been actually cut by his flourish with it. I respectfully solicited a solution of the seeming contradiction. How was it consistent that popularity was a proof of truth and also a falsehood! On hearing this he sat silent sometime and seemed pondering the matter deeply. At last he heaved a sigh, and casting a compassionate glance at me, muttered indistinctly something about the cunning of Satan and his being allowed to make things seem as they were not; and he then hastily moved away.

This set me reflecting on the proper inference to be drawn from the popularity of a denomination. We say we are unpopular; but the pertinent question is, unpopular with what kind of people? Taking men as they come, the majority of votes may be against us; but so it always has been against the very best things at first.—Christianity was very unpopular once. Christians were persecuted. Christ was crucified.—We may comfort ourselves in our unpopularity with his warning: "Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets." According to this, popularity should imply falsehood; and we may rather suppose that we have got the truth and the blessing when "men hate us, and separate us from their company, and reproach us, and cast out our name as evil for the Son of *man's* sake."

What better text need our ministers to preach upon, when they are taunted with our fewness, than that with which the Jews thought to overwhelm the Apostle Paul when speaking of the pure primitive church: "Concerning this sect, we know it is spoken against every where."

Afterwards Christianity became more popular, for it became more accommodating. It yielded more to the infirmities and prejudices of men. It adapted itself to the tastes of different nations and classes; and it is popular at the present day just in proportion as it does this. Where it gratifies the senses, the imagination and the nerves of the multitude, there nominal Christians most swarm. The Catholic and Greek church outnumbers all Protestants over and over again many times. Among Protestants, religion is actually more popular where it is made to consist in dogmatism, or sentimentalism, or animal excitement, or cheap forms, churchgoing and Sabbath keeping and scripture quoting, than where it is taught as consisting mainly in practical righteousness. The latter is less exciting and more costly than the former. It is tame and dull, all work and no play; conscientiousness, not amusement; plodding truth, not poetical fancies to stimulate the nervous sensibilities. Unitarianism is the religion, at least theoretically, (God forgive us our unfaithfulness to the theory) of practical philanthrophy. We ought to be pre-eminently the working men of Christendom. Of course hard work cannot be expected to attract the majority.

One would think this argument of popularity would never be used against us so long as no church is as popular as a theatre, and the synagogues of Satan are the most thronged of all. No sect prospers like his. No preacher hath so pleasant a voice and can play so well on his instruments.

But, as I intimated before, the pertinent question has to be asked, with whom, with what kind of people are we popular or unpopular? That Unitarianism meets with more favor from the intelligent than from the uneducated is surely a presumption for its truth; and most shallow is the sneer about cold-blooded philosophers. A strange argument truly that a system must be false because it is deemed true by the most skilled and cultivated judge of truth; while another must be true because it pleases the feelings of the illiterate multitude without intellects exercised in the calm discernment of recondite truths. Are not men's faculties the gift of the Author of truth? and the more faithfully cultivated then, must they not be more likely to attain his truth, other things being equal? Honor to Unitarianism for its winning the sympathies of refined and learned minds. There is never ground for intellectual pride, but still reason and education *are* lights given us to read by, and they who use them most diligently, will have the confidence of all but the Jack Cades of theology.

NEW PUBLICATIONS.

HOWITT'S JOURNAL, Part VIII and PEOPLE'S JOURNAL, Part XX, from Crosby & Nichols.—LITTELL'S LIVING AGE, No. 176.—The appetite for periodicals, which grows by what it feeds on, may be very safely indulged with what is here set before it.

A DISCOURSE ON THE DEATH OF LOWELL M. STONE, by A. B. Muzzey. From Crosby & Nichols.—A portrait of one which we wish were hung up in every young man's chamber of the mind.

MRS. KIRKLAND'S UNION MAGAZINE, for October, No. 4. This periodical is certainly one of the very best of the class.

OBITUARY.

REV. JAMES KAY, OF NORTHUMBERLAND.

The sudden decease of this excellent man has left another distant Society destitute. We trust our Meadville brethren will consider it as falling within their diocese and will pledge themselves to its preservation. Mr. Kay succeeded Dr. Priestley in this charge. The Society has since been greatly reduced by removals. Our friend's labors have been often intermitted by sickness, and have been in great degree gratuitous. His spirit was wholly beautiful. His face beamed with benevolence. His interest was earnest in every good thing. His words to the young were full of hope. We have hardly known a presence so instinctively impressive. Our friend has had a long term of years, some fourscore, and has crowded it with all the energy of action which his health permitted, and it has all been breathed over with the beauty of holiness.

He was on a visit to Trout Run, a post town in the Alleghanies, when disease laid a deathly hand upon a form bending already towards the tomb. On the 17th Sept. he was dangerously ill, on the 22nd he found release from all the ills which flesh is heir to; and on the Friday following his remains were laid in the dust hallowed by the sleep of his countryman and friend, Joseph Priestley. Peace be with his memory. H.

☞ The article on "Elements of Useful Eloquence" in last week's Register, should have been credited to Rev. Dr. Sharpe.

☞ On Wednesday, 6 October, Mr. Frederick Newman Knapp is to be ordained Colleague Pastor with the Rev. Dr. Pierce, of Brookline. The Exercises in their house of worship to commence at half past two o'clock, P. M. Sermon by the Rev. Henry W. Bellows, of New York.

Mr. Geo T. Ball, late of the Meadville Theological School, will be ordained as pastor over the First Unitarian Society in Ware, Wednesday Oct. 3.

Rev. Dennis Forbes, formerly of West Bridgewater is to be installed over the "First Restorationist Society" in Chester Vt., on Thursday Oct. 21.

☞ The remaining two numbers of the Correspondence of the Inquirer are necessarily deferred until the close of the series of "Letters from the Westward," which will be with two numbers more.

THE UNITARIAN ANNUAL REGISTER, for 1848, is in press. Any corrections which gentlemen wish to make in the last year's statistics, or omissions to supply, are respectfully requested to forward them immediately to Crosby & Nichols, the publishers.

RELIGIOUS SUMMARY.

EPISCOPACY IN NEW HAMPSHIRE. The forty-seventh Convention of the Protestant Episcopal Church in the diocese of New Hampshire, was holden in St. Michael's Church, Manchester, on Wednesday, June 16, 1847.

There are sixteen clergymen connected with this diocese.

The following extract from the Bishop's address, exhibits the present state of the dioceses.

"During the year, 28 persons have been confirmed—three ordained priests, and four ordained deacons. Four persons have been received as candidates for orders.

"As respects extension, I feel humbled, when I consider, that I can report no newly formed parishes, and no large additions in numbers and strength to existing ones. Still, on the whole, I think it may be stated, that we are doing a little better than simply to hold our own. We want the means. When I look over, or pass through our flourishing towns and villages, and think how much good might be done with a few hundred dollars per annum, applied to the support of missionaries, my heart is in heaviness. In the missionary way, a little has been done in the course of the year,—enough to create in us a strong desire to urge the same method of action much farther. Our Easter collections, though small, have been of great use. On a former occasion, if I do not mistake, I have stated it as the conclusion, to which my observation and judgment had brought me, that we must cast ourselves to some extent on the primitive plan of itinerancy. The points of missionary endeavor must be grouped, and three or four places must receive the ministration of word and ordinances, from a single clergyman. And our settled ministers, if in these unsettled days, there are such, must occasionally leave their flocks, and go out among the people of this goodly commonwealth, preaching and instructing and admonishing and giving the gospel invitation as they go."

J. Q. ADAMS. At the ordination of Mr. William R. Alger; as Pastor of the Mount Pleasant Congregational Society at Roxbury, we noticed among delegates from various Unitarian churches, in the vicinity, the venerable JOHN QUINCY ADAMS, a delegate from the church in Quincy, of which he is a member.—We were glad to see that although his steps were feeble, owing to his late severe indisposition and the accumulated infirmities of eighty winters, yet judging from his appearance, from the fire which sparkled in his eyes, and the deep interest which he seemed to take in all the proceedings, the general health of this much respected sage and patriot has recently greatly improved—and we trust, in common with nearly all the citizens of the Congreasional District in which he resides, that he will be able to proceed to Washington at the gathering of the next Congress, and exercise over the deliberations of that body, the influence which must attend upon talent, virtue, patriotism, and experience, when combined in the character of one individual.

ORDINATION. At the Cathedral in Franklin street, Sept. 18, Cooledge J. Shaw, son of Hon. Robert G. Shaw, of this city, was ordained a Catholic priest. The charge was given by Bishop Fitzpatrick, and the Rev. Dr. Ryder of Worcester preached the sermon.

MISS DIX. This benevolent lady has succeeded in persuading the Legislature of Illinois to make provision for a State Lunatic Asylum.

NEW VERSION OF THE SCRIPTURES. Dr. Pusey and some of his friends have issued proposals for a new version of the Scriptures.

CONSECRATION. The new synagogue of the congregation of the "Seekers of Peace," in Juliana street, was consecrated yesterday afternoon, to the worship of the God of Israel. The edifice is neat and tasteful, and the interior finished with great care and with much magnificence, marked here and there by the beautiful emblems and characteristics of the Jewish people. The ground floor itself is sufficiently commodious to seat a large congregation; in addition to which there is a spacious gallery on three sides of the building. At the west end is the pulpit, very richly and tastefully decorated, and opposite under the gallery, that time-honored and sacred emblem, the "Ark of the Covenant," where the tablets containing the laws of Moses are deposited.

The front of the Ark is covered with a rich crimson velvet, on which is an inscription in Hebrew, while over all is a large and beautifully executed American eagle and shield, with a splendid gas-light on either side. The effect of the whole when lit up—the combination of the emblems of our nationality and those of the Jewish faith—is beautiful indeed. The ceremonies of consecration commenced at four o'clock, by which time every part of the synagogue was crowded, the galleries being filled exclusively by ladies, and by all the greatest interest was manifested in the solemn rites, which were commenced with a symphony by an efficient orchestra, consisting of two full brass and string bands.

The minister, the Rev. Dr. Kahn, then standing outside the door, knocked saying, "Open the gates of righteousness to me," &c., the choir, consisting of twelve ladies in white, responding as the minister with the trustees entered and proceeded to the sacred Ark, from whence they returned to receive the Law-rolls, which, after the seven circuits had been performed, amid the responses of the choir and the music of the orchestra, were deposited in the Ark. The usual prayers were then said, after which the Rev. Dr. Kahn delivered an able address in German, followed by the Rev. Mr. Lesser in English, when the services were concluded with "*Vigdal.*" [Philadelphia News.

THE CAUSE OF POPULAR LIBERTY IN SWITZERLAND. Before the closing of the French Chambers, M. Guizot took the opportunity of alluding to the struggles now going on in Switzerland and Italy. The Viscount de Flavigny having interpellated the French Foreign minister upon these points, M. Guizot disclaimed, as heretofore, any intention on the part of France to interfere in the affairs of Switzerland, no intervention, he declared, being intended. The Pope must receive every support from our Government, and we hope it will be afforded equally by France in the spirit which her foreign minister professes. She may be assured that it will be responded to by England with anxious and zealous sincerity.

Lord Palmerston has declared that England will not sanction any improper interference with the domestic affairs of the republic. [For. Cor. of Presbyterian.

WORKS OF DR. CHALMERS. It is stated that the copyright of Dr. Chalmers's works, including his life and letters, to be published by his son-in-law, Dr. Hanna, together with some additional volumes of sermons, and a commentary on the Bible, has been sold for between $50,000 and $60,000.

SECULAR SUMMARY.

THE HORRORS OF WAR. Of all the incidents which go to illustrate the horrors of war, we have seen none which presents them to the mind in a more striking and powerful manner than the present condition of the South Carolina Regiment of volunteers. They left their homes six months ago, about 800 strong. Of this number, 140 died at Vera Cruz or on the march to Puebla, and 360 were left sick in the various hospitals. About 272 were in a condition to fight in the late battle, and of the number 137, including their gallant Colonel Pierce M. Butler, were killed—leaving a meagre remnant of 135—a moiety of whom may yet perhaps fall in battle or perish by disease before the war shall terminate! What a contrast will the return home of this shattered corps present to the "pomp, pride and circumstances" which attended their enlistment and departure for the seat of war! [Richmond Whig.

PROVIDENCE AND WORCESTER RAILROAD. Two trains of cars went over the Worcester Railroad yesterday, as far as Millville, twenty miles from Providence, and returned. Quite a large number of passengers filled the cars, and crowds were at the stopping places. All were delighted with the road and with all the arrangements, so far as they are completed. The cars will now run regularly, and very soon they will go over the whole road. [Providence Journal.

MARYLAND FINANCES. The Baltimore Patriot gives a satisfactory view of the finances of the State of Maryland, showing that the act of the last session of the legislature, providing for the payment in cash, of the interest on the whole state debt, has been entirely successful. The credit of the State is thus redeemed, by payment of the arrears of past engagements, and ample provision for prompt payment in future.

MURDER OF THE DUCHESS DE PRASLIN. The capital of France has been the scene of a most horrible catastrophe which, until its melancholy termination, has engrossed the Parisian press and excited the attention of Europe, not less on account of its moral enormity than of the revelation it affords of the inner domestic life of the higher circles of France, and the political influence such an event is calculated to exercise upon the masses of society in that country, already strongly excited against the aristocracy by the scandals disclosed in the recent trials.

The Duke de Choiseul-Praslin was the companion of the late Duke of Orleans, the friend of the Duke of Nemours, chevalier d' honneur of the Duchess of Orleans, a member of the Chamber of Peers, and a relation of the most revered and ancient families of France. His wife, a lady of the highest rank, the daughter of Marshal Sebastiani, the friend of Madame Adelaide, and the mother of a large family (nine children) arrived with her husband at the family *hotel* on the 17th inst., to attend the examination of the school where some of their children were educated previous to the commencement of the summer holidays. The family retired early to rest—the unhappy duchess it is presumed had fallen asleep when the father of her children, after an unsuccessful attempt to strangle her, and then to destroy her life with a poinard, which was broken in the death struggle, completed his crime with the butt-end of a pistol. Her expiring strength was exhausted in ringing the chamber bell. The domestics found their mistress insensible, and in a few moments witnessed her death. Suspicions were speedily awakened against the duke, who was placed under arrest, but not before he had swallowed a large dose of arsenic—so large as to produce excessive vomiting, which was treated by the physicians as cholera, until on Tuesday, the 24th instant, he sank under the renewed energy of the poison, and thus escaped the trial for which the Court of Peers had been promptly summoned, and the ignominious death to which popular indignation had already consigned him.

In common with too many of their class in France, the union of this unhappy pair was one of property and convenience rather than affection. The duke is charged with having formed illicit connections with at least two other ladies: the duchess, deprived of the society of her husband, and thrown upon the fashionable world of Paris for amusement weekly, consents to relinquish the education of their daughters to the management of her husband, and as they grow up, resents and becomes jealous of the affection by them to their governess, a Mdlle. Luzi, and of the intimacy which had grown up between her and the duke. The miserable finale to the whole is the recent dreadful sacrifice of the lives of the parents, the happiness of their offspring, and the fearful risk that, on the present temper of the popular mind, it may yet light the train to such an explosion as shall shake the foundation of the social fabric. As it is, public confidence is shaken, six journals, in fact, all the opposition press have been seized for throwing upon the government the responsibility of the corruption and immorality thus brought to light. Louis Phillipe has returned to Paris, which he may overawe by his forts, as he may control the country by troops; but these means can only postpone, until his death, the crisis which it is yet in his power to avert, by making the representation of the country in some degree co-extensive with the population, and by honestly carrying out the great safeguard of popular government, the appointment of ministers really responsible to the representatives of the people.

On Sunday last, another peer of France, the Count Alfred de Montesquieu, a chevelier d'honneur of the Queen, and ex aide-de-camp to Napoleon, committed suicide.

The *Patree*, just received, announces that the eldest son of the Duke de Praslin (17 yrs. of age) had also put an end to his life, in consequence of the misfortunes which had befallen his family. To complete the week's picture of Parisian life, so famed for the gaiety of its fashionable circles, another peer, the Count Eckhmul, has fled from justice after inflicting what he intended to be a death-blow on the person of an Indian female, with whom he had for some time associated; whilst the *Presse* states that on Monday, two Military students, recently promoted to the rank of officers, fought a duel at Enghien with swords, in which one, the son a colonel, was killed. Neither of the duelists had reached the age of twenty-one years.

THE RAGGED SCHOOL IN NEWCASTLE. The new school in Sandgate, near the Wide Open, is worthy of a visit. We looked in on Monday, and found between forty and fifty barefooted boys—some busy with their lessons—others noisy and frolicsome—all of them answering to the description of "rough and ready." Like most street boys, they are quick and apt—naturally gifted, but rude and uncultured. The master, a patient, laborious and intelligent young man, has rapidly increased his school to its intended limit; and, if the institution should be adequately supported, he will be provided (as he ought to be) with an assistant. The importance of the work in which he is engaged cannot be over-estimated. Boys, whose home (we may almost say) is the street, are here brought under intellectual and moral training, and have a way of escape opened out to them from an after-life of ignorance and crime. Many of them are orphans—some of them worse than orphans. It is the duty and interest of society to step into the place of their parents; and they will richly repay good husbandry. At the close of their forenoon lessons, the master dispensed a basketful of bread and cheese.

[Gateshead Observer.

OPENING OF THE MODEL LODGING-HOUSE, ST. GILES. On Monday the society for the improvement of the condition of the laboring classes opened their new model lodging-house in George street, St. Giles's, which they have just completed at a cost of £5,000. It is exclusively intended to accommodate single men of the working class. The building covers an area of about 2,000 square feet, and is six stories from the basement; the ground floor is partly occupied by the manager, and the remainder fitted as a living-room for the use of the lodgers, having tables and settees similar to a coffee-house, with crockery and cooking utensils. The upper floors are divided into eight dormitories, each separated by wainscot 7 feet high into 13 separate berths, each berth furnished with decent furniture. The entire building is thoroughly ventilated, and lighted throughout with gas, the common staircase being fire-proof. The total number that can be accommodated is 104, each paying 4d. per night, or 2s. per week. It is intended to fit the basement with baths, and provide a library for the use of the inmates.

The committee of this establishment, have just added, for the use of its occupants, a valuable library, consisting of four hundred volumes of books, comprising history, travels, biography, and other well-selected works, amongst the contributors to which were the Society for the Diffusion of Useful Knowledge, and the Bishop of Norwich. Lectures will also be given by a committee of sixteen gentlemen, who will alternately discuss on some interesting and popular subject. The reading-room is also furnished with newspapers, magazines, and other periodicals.

THE GREAT BRITAIN. This splendid but somewhat unfortunate steam-ship is now on the gridiron of the Prince's Dock, where she is being thoroughly inspected, not only as regards the damage which has been done to her exterior plating, but also as regards the strength and durability of her hull and frame work. So far, everything has appeared most encouraging for the owners. She is quite safe and sound in her hull and frames, not being the least shaken, strained, nor indicating in the slightest degree anything that would lead to the supposition that her back had been injured while embedded in the sands of Dundrum Bay.

THE EMIGRANT FEVER. It is our painful duty to announce the decease of the Rev. Mr. Richards, an aged and respected priest of the Roman Catholic Church. This is the eighth gentleman of the Seminary who has fallen a victim to his pious zeal from contagion caught in administering the rites of their religion to the destitute emigrants in the sheds. The whole of the sisters of the Grey Nunnery are laid up with illness contracted in the same mission. Nevertheless, the exertions of the Roman Catholic clergy are unwearied by fatigue and undeterred by danger. The Right Rev. the Bishop of the diocese and his Vicar-general spend alternate nights in watching in that pestilential atmosphere over the sick and dying. There never surely was any Church which, in the times of most fiery persecution, proved, at the sacrifice of comfort and life, its devotion to religious duty, and what it believed to be religious truth, more signally than does now the Roman Catholic clergy of Montreal.

[Montreal Gazette.

VANDALISM AT BAALBECK. From a private letter, just received from a traveller, we receive the unwelcome intelligence, that the magnificent Temple of the Sun, at Baalbeck, has been destroyed, by order of the Viceroy, for the sake of its fine stones, which are to be employed in erecting barracks for the cavalry and a forage magazine. Solyman Pasha so far saved the splendid gateway, as to cause the stones to be replaced in their original form, in the construction of the entrance to the barracks. We lament to record such Vandalism in the nineteenth century, and in the land of the Pharaohs.

[Literary Gazette.

☞ The Middlesex North Association, will hold their next meeting at Rev. Mr. Babbidge's in Pepperell, on Wednesday, Oct. 13th, at 10 o'clock, A. M.

JOS. C. SMITH, Scribe.

☞ NOTICE. The evening service of the Church of the Disciples will be resumed *Tomorrow* evening at 7½ o'clock. Seats free.

☞ Subscribers for the Christian Register in Eastport, who have not settled their bills for the current year will please to pay the amount to Mr. E. Y. Sabine, and oblige the publisher.

☞ Subscribers in Calais will please to pay G. F. Wordsworth.

☞ AUTUMNAL CONVENTION OF UNITARIANS. The next Convention will be held in Salem, to commence on Tuesday, Oct 19. The undersigned, appointed at the last Convention to make the necessary arrangements for the next, give this early notice to the Churches of our denomination, and would urge them to accept the kind invitation which has been tendered them by our brethren of Salem.

SAML. OSGOOD,
ALONZO HILL,
JAMES F. CLARKE,
ALBERT FEARING,
HENRY P. FAIRBANKS,
Committee of Arrangements.

jy24

MARRIAGES.

In this city, at St Paul's Church, by Rev Dr Eaton, Wm B. Richards to Cornelia Wells, daughter of the late Lynde Walter, Esq.

By Rev Mr Lothrop, Wm Rounceville Alger, Pastor of the Mt Pleasant Congregational Church, Roxbury, to Annie Langdon, daughter of Giles Lodge.

Sept. 23d, by Rev E. E. Edmunds, Mr Daniel Prince, to Miss Charlotte Howe, both of Concord, N. H.

In Roxbury, by Rev Mr Clarke, L. M. Sargent, Jr, Esq. to Miss Letitia Amory, daughter of Jonathan Amory, Esq.

In Cambridge, 23d inst, by Rev Wm Newell, Chas E. Buckingham, M. D. of Boston, to Miss Mary Elizabeth, daughter of J. N. Marshall, Esq., of C.

In Derry, N. H., by Rev Mr Day, Rev Christopher Cushing of South Scituate, Mass, to Mary Frances, daughter of Wm Choate, Esq, of D.

In Smithfield, R. I., by Rev E. M. Stone, of Providence, Mr Joseph Randall, of that city, to Miss Mary S. Randall, of S.

DEATHS.

In this city, 26th inst, Isaac Waters, Esq, 64.

On Tuesday evening, Miss Deborah Otis, 20, daughter of the late Mr Gideon Vinal.

27th inst, Thomas Henry, youngest child of Thomas Richardson, 13 yrs.

In Milton, on Sunday morning, at the residence of her mother Mrs Margaret Forbes, Miss Emma P. Forbes, 46.

In Brighton, Sep. 27th, James T., son of James K., and Abigail G. Woodward, 3 yrs 2 mos 24 days.

This lovely plant so young, so fair,
Called home by early doom,
Just come to show how sweet a flower,
In paradise might bloom.

In Newburyport, about 27th inst, at his residence in Robert street, Rev John H. Bernheim, a converted Jew, a native of Germany, 47. Mr B. (says a writer in the Newburyport Herald) was the agent for the "American Society for meliorating the condition of the Jews." During his short residence among us he has become much respected as a gentleman and Christian.

DANCING AND THE CALISTHENIC EXERCISES, Minerva Hall, 339 Washington street. MR. SULLIVAN, Professor of Dancing and Calisthenics, just arrived in this city from London and Paris respectfully announces to the Ladies and Gentleman of Boston, that he has now opened in the above Hall for the purpose of giving instruction in the most admired and fashionable Dances which he has acquired from the eminent Professors, Mons. E. Loulon and Cellareirs, in the above cities.

Afternoon Classes for Young Ladies, at 3 and 5 o'clock on Mondays and Thursdays.

Evening Classes for Young Gentlemen, at 8, same Evening, for lessons in the Polka, Redawnt, Malzourka Waltzes, Deux Temps and Cinq Temps Waltzes, also, in plain Waltzing, Gallopades and new Cotillions, &c.

A Class for Calisthenic Exercises on Wednesdays and Saturdays, at one o'clock. Mr. S. will have the honor of introducing the newly invented Calisthenic chest expander, which is acknowledged to be the best instrument yet invented for expanding the chest, improving the carriage and strengthening the frame. Ladies interested in these exercises, will please call at the above hours, when Mr. S. will be happy to explain to them, the use of the instruments.

Private Families attended at their residence, if preferred.

Schools and Classes in the neighboring towns also attended.

Apply for Terms, References, &c., to Mr. S., 74 Temple street, at Mr. Reed's Store, Tremont Row, and at the Hall. tis oct2

LADIES AND GENTLEMEN visiting Boston, are invited to examine my large stock of MUFFS, VICTONNES and BOAS, manufactured under my own supervision and in all cases warranted. Also, new patterns of *Fur band Caps*, for Men and Youth. BUFFALO, and FANCY SLEIGH ROBES, of every description. Wholesale Rooms, 2d and 3d stories, 173 Washington street, Boston. W. M. SHUTE.

oct 2 3m

LITTELL'S LIVING AGE, No. 177. Price 12½ cents.

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9. The Queen's Voyage and Children.
10. Disease of France and its Specific, &c., &c.

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ENGLISH BIBLES just received. Also,—a large assortment of American Bibles, received and for sale at low prices, at SIMPKINS, 94 Washington street. sept25

NEW MANUAL OF HOMŒOPATHIC VETERINARY MEDICINE; or the Homœopathic treatment of the Horse, the Ox, the Sheep, the Dog, and other Domestic Animals, by F. A. Guntler, $1 25.

Published and for sale by OTIS CLAPP, 12 School street. sept18

TRACTS for the New Times, No. 3—A popular sketch of Swedenborg's Philosophical Works, by I. I. G. Wilkinson.

For sale by OTIS CLAPP, 12 School st. sept18

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Signor Lanza, Prof. and Teacher of Span. and Ital. German.
O. E. Linton, Ornamental Penmanship.
B. F. Nutting, (Artist) Lecturer in Perspective. Drawing, Painting and Perspective.
Miss Hall, (Wed. and Sat. P. M.) in Dancing. Prof. and Teacher of Choral Singing.
Prof. Sullivan, Calisthenics with the newly invented apparatus and exercises for expanding the chest, strengthening the frame and improving the carriage.

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F. L. CAPEN, Principal.

sept25 1isos6m

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POETRY.

THE ILLS OF LIFE.

BY MISS PHOEBE CARRY OF CINCINNATI.

How oft, when pursued by evils,
We falter and faint by the way,
But are fearless when, o'er taken,
We pause, and turn at bay.

When storms in the distance have gathered,
I have trembled their wrath to meet,
Yet stood firm when the arrowy lightning
Has fallen at my feet.

My soul in the shadow of twilight
Has groaned beneath its load,
And felt at the solemn midnight
Secure in the hand of God.

I have been with friends who were cherished
All earthly things above,
Till I deemed the death pangs lighter
Than the pangs of parting love.

Yet with one fearful struggle,
When at last the dread blow fell,
I have kept my heart from breaking,
And calmly said, farewell!

I have looked at the grave, and shuddered
For my kindred treading near,
And when their feet had entered,
My soul forgot its fear.

Our ills are not so many
Nor so hard to bear below,
But our suffering in dread of the future
Is more than our present wo.

We see with our vision imperfect
Such causes of doubt and fear—
Some yet that are far in the distance,
And some that may never be near—

When if we would trust in His wisdom,
Whose purpose we may not see,
We would find, whatever our trials,
As our day our strength shall be.

THE CHILDREN.

BY MARY HOWITT.

Beautiful the children's faces!
Spite of all that mars and scars;
To my inmost heart appealing;
Calling forth love's tenderest feeling;
Steeping all my soul with tears.

Eloquent the children's faces—
Poverty's lean look which saith,
Save us! save us! woe surrounds us;
Sin and ignorance sore confound us;
Life is but a lingering death!

Give us light amid our darkness;
Let us know the good from ill:
Hate us not for all our blindness;
Love us, lead us, show us kindness—
You can make us what you will.

We are willing; we are ready;
We would learn, if you would teach;
We have hearts that yearn towards duty;
We have minds alive to beauty;
Souls that any heights can reach;

We shall be what you shall make us:—
Make us wise, and make us good;
Make us strong for time of trial;
Teach us temperance, self-denial,
Patience, kindness, fortitude!

We are thousands—many thousands!
Every day our ranks increase;
Let us march beneath your banner,
We the legion of true honor,
Combating for love and peace!

Train us! try us! days slide onward,
They can ne'er be ours again:
Save us, save! from our undoing!
Save from ignorance and ruin;
Make us worthy to be MEN!

Such the children's mute appealing;
All my inmost soul was stirred;
And my heart was bowed with sadness,
When a cry, like summer's gladness,
Said, "The children's prayer is heard!"

ABOU BEN ADHEM AND THE ANGEL.

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel, writing in a book o: gold;
Exceeding peace had made Ben Adhem bold:
And to the presence in the room he said,
"What writest thou?" The vision raised its head,
And, with a look made of all sweet accord,
Answer'd, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so;"
Replied the angel. Abou spoke more low,
But cheerly still, and said, "I pray thee, then,
Write me as one that loves his fellow-men."
The angel wrote and vanished. The next night
It came again, with a great wakening light,
And show'd the names whom love of God had bless'd,
And lo! Ben Adhem's name led all the rest.
[Leigh Hunt.

MISCELLANEOUS.

ANTIQUITIES OF THE VALLEY OF THE MISSISSIPI.

The Literary World of this week contains an article respecting the first publication of the Smithsonian Institution. It is a work which promises to be one of great interest, and to throw much light upon the habits and degree of civilization which prevailed among the ancient possessors of this continent. The Literary World speaks of it in these terms: N. Y. Eve. Post.

This work, containing researches into the origin and purposes of the aboriginal monuments and remains of the Mississipi Valley, will embrace the details and results of extended surveys carried on during several years by Mr. E. G. Squier and Dr. E. H. Davis, of Ohio. The labors of these gentlemen embrace the opening and examination of more than two hundred mounds, of every variety and character, from the greatest to the least. These works were not carelessly overthrown, but laid open to their centre; the relics, if any existed, were removed, and the earth again replaced. In these examinations, the number and variety of aboriginal relics which have been brought to light, must excite astonishment in all. Their collection embraces many thousand objects, exhibiting the state of the arts among the ancient people, of whose existence they are the only memorials. They consist of implements and ornaments in silver, copper, lead, stone, ivory and pottery, fashioned into a variety of forms, and exhibiting a skill which, in some instances, modern art cannot surpass. The sculptures of birds, animals and reptiles, constitutes a large class of these ancient relics. They are cut from various kinds of stone, and in many instances from porphyry. Several highly finished sculptures of the human head are deserving of notice, and probably conveys an idea of the physical character of the people. A single skull, the only one out of many hundreds discovered, in fragments, which has been preserved entire, and which our explorers are satisfied belongs to the primitive people, is all we have, aside from these, to enable us to form an opinion of the race.

In examining these remains we discover articles which show the extent of their intercourse with other parts of the country. Thus, there are instruments of obsidian, a volcanic substance only found in Mexico—native copper and lead from Lake Superior and the Upper Mississipi—marine shells and cetacean teeth from the sea, and numbers of pearls of great beauty.

But the mounds and their contents are but a small portion of interesting facts made known by these gentlemen, for we consider the vast earth-works the most remarkable. Their labors embrace surveys of more than 100 works of this description, some of them miles in extent. Others are vast enclosures covering a space equal to that occupied by the city of New York. Again, we see fortified places, in the construction of which, modern military science might perhaps derive some useful hints.

The work in question will embrace the details of these most curious and interesting explorations, and will be illustrated with several hundred wood engravings in the highest style of the art. These will exhibit representations of the relics discovered—views of the mounds and other ancient remains—sections, plans, &c. It will also contain 70 quarto lithographic plans, being the surveys of other works alluded to, laid down on an accurate scale. What will be the extent of the letter-press we are unable to say, but it will probably exceed 500 quarto pages.

Such is a very brief account of the discoveries which this work will make known. The facts deduced from them open a new era in our aboriginal history. The question will naturally arise at what period, and by whom, were these works erected? What has become of the people? Had they any connection with the nations of the other hemisphere, &c. &c.

The relics and the works themselves aid but little in determining the period when they were made.—When the country was settled, they were covered with large trees, exhibiting as great an age as the forest around them. But there are other facts connected with their position, which show that great physical changes have taken place since their creation. These aid us in determining their antiquity, which must be reckoned by thousands of years rather than by centuries.

Many analogies are presented to our explorers, in investigating the antiquities and primitive history of some of the earlier nations of the old world. The serpent and egg, which has a prominent place in the mythology of Egypt and India, typifying a universal principle, has actually been found in Ohio, in a well-defined serpent 1200 feet in length, formed of earth, in the act of swallowing an egg. Some striking analogies, with the Druidical rites, are also discovered. The Phallic worship, too, so universal throughout the ancient world, may be traced in the remains of the Mississipi valley, as well as many coincidencies, as interesting as they are remarkable. Dissertations on these will accompany the work.

We cannot close our remarks without speaking of the gentlemen who are engaged in the work. Dr. Davis has, for fifteen years, been a resident of Chillicothe, during which time he has been a close observer, and has collected many valuable relics from the mounds. Mr. Squier removed to the same place a few years since, when a more thorough system of survey and examination of the earth works was commenced. A number of laborers were employed, and when the weather permitted, these gentlemen were in the field with their spades, surveying instruments, and sketch-book. For three years they have been incessantly engaged in their work. From a personal acquaintance with Mr. Squier, we do not hesitate to say that the exploration and survey of our ancient remains could not fall into better hands. Combined with a perseverance in the undertaking, and enthusiasm for the subject, he is an accomplished draughtsman and surveyor; an evidence of which may be seen in the splendid and numerous surveys and drawings with which his portfolios are filled.

The work has been referred to a committee of the New York Ethnological Society, consisting of Professor Edward Robinson and John R. Bartlett, who have made a report, speaking of it in high terms of commendation. Of the investigations which led to the preparation of the work, they give the following account:

"The existence and progress of these investigations, were made known to the Society by correspondence, early in the year 1846; and in June of that year, specimens of the relics recovered, accompanied by numerous maps and plans of ancient earthworks and sectional views of the mounds from which the remains were taken, were laid before the Society by Mr. Squier in person. These excited deep interest and surprise in all who saw them, and the Society immediately took measures to encourage further investigation, and secure the publication, under its own auspices, of the important results already obtained. A few months later, the chairman of the present committee, being in Ohio, was enabled through the kindness of Messrs Squier and Davis, to visit several of the more important monuments in the immediate vicinity of Chillicothe, and among these 'Mound City,' so called, from which very many of the minor relics and specimens were procured. He was struck with the accuracy of the plans and drawings, as well as of the accounts which had been laid before the Society, and bears full testimony to the fidelity and integrity with which the process of investigation and delineation has been conducted.

"During the last and present season the researches of these gentlemen have been actively prosecuted and widely extended, and the above work, largely illustrated, comprising the results, has been prepared by Mr. Squier. These results are so numerous and important, and consequently such is the extent and magnitude of the work itself, as to put its publication beyond any means which the Society can command. Under these circumstances, your committee learn with pleasure that preliminary arrangements have been made for its publication by the Smithsonian Institution, among its 'Contributions to Knowledge.'"

WHO SHALL TELL A MOTHER'S VALUE!

[Rev. C. Robbins, in Rel. Mag.]

Who shall speak of a mother's love! Not the children who are enjoying *now* her presence and her care. Fondly as they may love their mother, they do not fully realize her price. Let those of us speak, whose tears have sprinkled a mother's grave. Let those feel, whose hearts have garnered up the pleasing and sacred recollections of all she did and said and suffered. Let those declare, who have thought over and over in the solitude of the night her every tone and look, her every word of counsel, reproof, solace, encouragement, her thousand nameless services of kindness; whilst, through each and all of these countless signs, they have been year after year arriving at a more distinct and thorough understanding of the exceeding depth and riches of her love. Let those tell, who cannot go now, as of old, to be soothed in pain and sorrow on her consoling breast; who go abroad without her benediction and return homeward without her welcome; who hear no longer the music of her soft step as she comes to their pillow for the nightly kiss; or listens, in her watchfulness, at the chamber door to assure herself that her child is in peace. Let them disclose her value, who, when heated and worn with the passion and labor of life, yearn in vain to retreat at evening to the tranquillizing, hallowing influence of her fireside. Let those tell with what deep and devoted love a mother is to be loved, who, remembering all her services to them, remember also the poor, too poor returns they made to her; but which, they think, if she could only be restored to them once more, they would atone for. O, by what jealous tenderness, what holy zeal of filial duty, what constant care to gratify her heart by the exercise of every virtue enjoined upon them in her faithful law!

You that have mothers living to bless you, and whom it is still in your power to make happy by your attentions and to honor by your good deeds; whilst you thank God that they are yet spared to you, and pray that it may be long ere they depart, pray also with the most earnest prayer—and second the petition with your most faithful purpose—that He will make you more sensible of the value of his goodness that shines upon you in their love, and aid you to reward their kindness by the gentleness of your own hearts and the pureness of your own lives.

THE MOTHER OF JUDGE STORY.

It is told to the honor of the great Lord Bacon, that he felt he could never repay his obligations to her who had directed his studies as well as nourished his virtues; that he delighted to speak of her through life, and in his will left the injunction, "Bury me in St. Michael's church, for there was my mother buried."

Let it also be told of the great American Jurist, whose fame is as pure and will be as enduring as that of England's renowned Chancellor, that it was his request also, that the remains of his mother should be laid close to his own at Mount Auburn, that their dust might mingle in the grave, whose hearts had been so tenderly united on earth, and whose spirits should be as one in heaven.

Happy mother, who enjoyed the faithful obedience and abiding love of such a son! Happy son, who enjoyed the discipline and received the blessing of such a mother! Like the good and the great of every age he kept his mother's law and it led him to honor. She, by her fidelity through the quiet years of his domestic education, helped to weave the crown of his mature and public life, and he by his manly virtues, twined a perennial wreath to adorn her memory.

It is not every mother who can hope to be honored by so illustrious a son. Such talents and such opportunities as his are allotted to but few of any age. But the promise to the virtuous woman shall not fail. She shall be blessed in her children. The law of her lips and the law of her life shall stamp their characters with the impress of her own goodness—shall guide in the paths of wisdom, which are the paths of peace—shall bring them to honor on earth, or lead them to glory in heaven. [Ib.

THE WIFE IN A BAG.

A LESSON FOR MARRIED FOLKS.

Involved in gloomy thoughts, a swain
Was sauntering o'er a sun-bright plain;
False delicacy had made his mind,
For earthly blessings too refined;
He thought himself foredoomed to know,
Disgust in all things here below,
And chief among the woes of life
He felt, or thought he felt, his wife;
Her faults, 'twere hard to say or sing;
But still she was not quite the thing:
Would fate permit to choose again?
Oh! double grief, the wish is vain—
"Not so," quoth Jove, in accents soft,
And bore the murmurer aloft,
"There see those bags—now suit your wishes,
They hold not wind, as erst Ulysses,
But women, sir—besides they show,
The qualities of all below;
Now stand not there a mere beholder,
But lift them freely to your shoulder.
That which most commodiously fits,
And to your back the neatest sits,
Will sure contain the maid, who best
Of all on earth can make you blest.
He bowed—the pleasing task begun,
And weighed them careful one by one.
This was too heavy—that too light—
And none were yet exactly right,
And snug and easy. But at length
He finds one suited to his strength;
He shoulders it—"I've got it, Jove!
It fits me neater than a glove;
In weight exact too—not a hair
Deficient, no, nor one to spare;
Grant me, great king! but such a wife,
And I'm completely blest for life."
"'Tis yours," said Jove—"Unrip the binding
And let us see the lucky finding."
'Twas done—and wonderful to show,
Out popped his own dear wife below.

MORAL.

Shame burn thy cheeks, preposterous elf!
Who made thee wretched but thyself?
Know henceforth this, a truthful adage,
The fault's in thee, and not the baggage!

TWO LITTLE GIRLS IN PURSUIT OF FLOWERS.

Two little girls went into the fields to gather flowers. Here they found buttercups, dandelions, violets, and many other pretty blossoms. One of the children was pleased with everything, and began to pick such flowers as she met with. In a little while this girl had collected quite a bunch of flowers, and though some of them were not very handsome, yet altogether they made a beautiful bouquet. The other child was more dainty, and determined to pick no flowers but such as were very beautiful. She disdained to gather the dandelions, for they were so common; and she would not pluck the buttercups, for they were all of one color, and did not take her fancy. Even the blue violets were not good enough for her. Thus the little pair wandered on through the fields, till they were about to return home. By this time the dainty child, seeing that her sister had a fine collection of flowers, while she had none, began to think it best to pick such as she could get. But now the flowers were scarce; not even a dandelion, a buttercup, nor a violet was to be found. At length the little girl begged a single dandelion of her sister, and thus they returned home. When the two children went to their mothers, she asked how it happened that one had so pretty a bouquet while the other had but a single flower. The children told their story, and their mother then spoke to them as follows:—"My dear children, let this little event teach you a useful lesson. Jane has been the wiser of the two. Content with such flowers as came in her way, and not aiming at what was beyond her reach, she has been successful in her pursuit, and has brought back a beautiful bunch of flowers. But Laura, who could not stoop to pick up buttercups and dandelions, because she wanted something more beautiful than could be found, collected nothing from the field, and was finally obliged to beg a dandelion of her sister. Thus it will always happen, my children, in passing through life. If you are content with simple pleasures and innocent enjoyments, such as are scattered freely along your path, you will, day by day, gather enough to make you contented and happy. If, on the contrary, you scorn simple pleasures and innocent enjoyments, and reach after those which are most rare and difficult to be obtained, you will meet with frequent disappointments, and at last become dependent upon others. Seek not, then, my children, for costly enjoyments or extravagant pleasures. Be industrious in gathering those which are lawful, and which are adapted to your situation. In this way you will cultivate a contented spirit and secure your own peace. If, on the other hand, you disdain enjoyments that are suited to your taste and capacity, you will be hard to please, and perpetual discontent will dwell in your bosom. Thus you see that one course will result in something better than riches, while the other will bring evils that are worse than poverty." [Green's Annual.

THE PRAIRIE VIOLETS. [By Lucy Larcom, in the New Eng. Offering.] "A broad river swept in grandeur to the ocean. It was overhung on one side by gigantic bluffs, which, like strong pillars seemed to support the arch of the sky. From the other side a green prairie slanted away, wide and dazzling, toward the distant sunrising. A traveller came to the bank of the river. He beheld the majestic scenery, and listened to the solemn flow of the waters, and was oppressed with wonder and awe. But looking down, he saw at his feet a cluster of delicate blue flowers, trembling and drooping with dew amid the grass of the prairie. They were violets. And when he saw them he smiled; for just such lovely blossoms grew in the secluded dells of his home. And the sight of them made everything look more beautiful; nor was he longer lonely in the mighty solitude.

The traveller went on his way, and no eye glanced over the landscape, save that of the reposing deer, or the homeward flying bird. The shades of twilight veiled the river, the rocks, and the prairie. Then the fragrance of the violets, rising on the cool air, pervaded all around, and at last mingled with the clouds.

Ever lovely are the meek blossoms of humility but never lovlier than when they spring up in the hearts of the great and gifted. The bold sublimity of genius overpowers the gazer; but when he sees blended with it the mild and unobtrusive virtues, he is softened into love; and, imparting to greatness its chief glory, the odor of humble goodness ascends above it and is accepted as sweetest incense by the Majesty of Heaven."

EXTRAORDINARY INLAND CITY.

The New Orleans National, in its sketch of Col. Doniphan's late remarkable expedition, gives the following:—

About the time Col. Doniphan made his treaty with the Navajos, a division of his command was entirely out of provisions, and the Navajos supplied its wants with liberality. A portion of the command returned to Cuvano. Major Gilpin's command, together with Col. Doniphan, went to the city of the Sumai Indians, living on the Rio Piscow, which is supposed to be a branch of the Gila, made a treaty between the Sumai and Navajos, and then returned to the Rio del Norte. These Sumais, unlike the Navajos, live in a city containing probably 6000 inhabitants, who support themselves entirely by agriculture. This city is one of the most extraordinary in the world. It is divided into two solid squares, having but two streets crossing its centre at right angles. All the buildings are two stories high, composed of sunburnt brick. The first story presents a solid wall to the street, and is so constructed that each house joins, until one-fourth of the city may be said to be one building. The second stories rise from this vast solid structure, so as to designate each house, leaving room to walk upon the roof of the first story between each building. The inhabitants of Sumai enter the second story of their buildings by ladders, which they draw up at night as a defence against any enemy that may be prowling about. In this city was seen some Albino Indians, who have no doubt given rise to the story that there is living in the Rocky Mountains a tribe of white aborigines. The discovery of this city of the Sumai will afford the most curious speculations among those who have so long searched in vain for a city of the Indians who possessed the manner and habits of the Aztecs. No doubt we have here a race living as did that people when Cortez entered Mexico. It is a remarkable fact that the Sumaians have, since the Spaniards left the country, refused to have any intercourse with the modern Mexicans, looking upon them as an inferior people. They have also driven from among them the priest and other dignitaries who formerly had power over them, and resumed habits and manners of their own, their Great Chief or Governor being the civil and religious head. The country around the city of Sumai is cultivated with a great deal of care, and affords food not only for the inhabitants, but for large flocks of cattle and sheep.

LONGEVITY.

There is nothing in the system of nature which in our present state of knowledge appears so unintelligible as the scale of longevity. It must be admitted, indeed, that our knowledge upon this subject is very imperfect; but all that is known of domesticated animals, and the accidental facts which have been preserved concerning others, tend to the strange result, that longevity bears no relation either to strength, size, complexity of organization, or intellectual power. True it is that birds, which seem to rank higher than beasts in the scale of being, are also much longer lived. Thirty is a great age for a horse, dogs usually live only from fourteen years to twenty; but it is known that the goose and the hawk exceed a century. But fish, evidently a lower rank in creation than either, are longer lived than birds: it has been said of some species, and of certain snakes also, that they grow as long as they live, and as far as we know, live till some accident puts an end to their indefinite term of life. And the toad! it cannot indeed be said that the toad lives for ever, but many of these animals who were cased up at the general deluge, are likely to live till they are baked in their cells at the general conflagration. [Southey.

THE NETTLE. The nettle is generally considered by farmers and gardners as a useful and troublesome weed; but it needs little argument to prove that the most common gifts of Providence are often the most useful to mankind. The common stinging nettle is one of the best medicines which is produced in the vetetable kingdom; and its medical qualities ought to be more generally known and appreciated. In the form of a simple, weak infusion, taken in the quantity of a pint a day, it acts as an alternative and deobstruct in impurities of the blood. A strong decoction taken in the same quantity proves an admirable strengthener in general or partial relaxation. Applied as a fomentation or poultice, it relieves swellings, and abates inflammations; and the expressed juice taken in spoonfuls [illegible] the exigency of the case may require, in [illegible]al bleedings, is the most powerful stypt[illegible]n. We may add, that its leaves, when boiled are converted into a tender, healthy and nourishing aliment, grateful to the palate. And yet there are few plants whose appearance is viewed by the farmer with more disgust than the stinging nettle.

LATE HOURS. All animals, except those that prowl at night, retire to rest soon after the sun goes down, from which we may conclude that Nature intended that the human species should follow their example. It is from the early hours of sleep, which are the most sweet and refreshing, that the re-accumulation of muscular energy and bodily strength takes place, as well as of that due excitability in the brain indispensable to the operation of our waking hours. Sleep has been called the "chief nourisher in life's feast," but how few find it such! In order that sleep may be refreshing, it is necessary to take sufficient exercise in the open air during the day, to take a light supper, or none at all, avoiding tea or coffee late in the evening, to sleep on a hair mattress, with a light covering of bedclothes, in a room freely ventilated.—It is well known that the Duke of Wellington, now a hale old man, is accustomed to sleep on a narrow hard pallet; and we believe the couch of her Majesty is also of the simplest possible construction. It is reported that the Duke justifies the narrowness of his resting-place on the plea that when a man wishes to turn, it is then high time to get up. We seldom hear the laborious peasant complain of restless nights. The indolent pampered epicure, or the man who overtasks his brain and denies himself bodily exercise, is very liable to *sleeplessness*. [English paper.

A FACT FOR NATURALISTS. A toad, which had been buried under a reversed flower-pot, three feet beneath the surface of the ground, by Mr. Samuel Clark, of Crook's place, butcher, on the 14th of June, 1846, was by the same gentleman disinterred on the 14th ult. No sooner was the little animal taken up than he gave evident proofs that to be "buried alive" did not, to him, necessarily involve cessation of existence; for he instantly commenced skipping about, many of his bounds extending to the height of six inches into the air. His mouth was closed up with a white skin, but his eyes were as sparkling as when, on that day twelvemonth he was put below the ground. [Norfolk News.

TAKING IT PHILOSOPHICALLY. When Charles Fox's house was on fire, he found all effort to save it useless; and, being a good draughtsman, he went up the next hill to make a drawing of the fire. [Reminiscences of Samuel Taylor Coleridge, and Robert Southey.

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